

# CONVERSATIONS ON SPIRIT DIVINE

## Part IV



**SWAMY VISHADANANDA**  
**SRI RAMAKRISHNA ASHRAMA**

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## **Preface**

It is with great satisfaction that I offer the fourth volume of the Conversations on Spirit Divine at the feet of the divine. There was a declaration in the third volume that another part of the Conversations will follow within a few years. In the glory of Brahman that promise is being fulfilled. Now the author is free from all promises made in this life. May the most divine principle be pleased to accept this offering and bless all.

**Swamy Vishadananda,**  
The Author.

# CONTENTS

	Page
Preface.	
1 Divine Existence.	i
2 Personal and Impersonal Gods.	28
3 Cosmic Administration.	61
4 Soul's Attainment of Freedom.	106
5 Divine Developments.	143
6 Evolution of Human Soul.	180
7 Raja Yoga.	205
8 Advents of Mahapurushas.	264
9 Advent of Sri Ramakrishna as a unique wonder.	311

# CONVERSATIONS ON SPIRIT DIVINE

## Part IV

### *DIVINE EXISTENCE*

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**DISCIPLE:-** Divine existence is not acceptable to many in these days. God is not believed, soul in living being is not accepted as existing, life after death is not believed as true, faith in religion or religious tenets is also considered as foolishness by many. This wonderful development may be caused by Mahamaya who is mysterious and causing hallucinations.

**SWAMIJI:** Mahamaya is indeed mysterious. It is not causing hallucinations. It may be true that the most sublime principle known as divine spirit is appearing as all these phenomenon. This appearance is not like a jugglery. Just as gold is made into various kinds of ornaments, just as sugar syrup is made into various sweets of differing shapes, Brahman, the Absolute is appearing

as all these. There is a sublime principle as you know and that principle itself is appearing as Advaita Brahman, the Absolute.

This Brahman, the Absolute is again appearing as free of all vibrations and as vibrant state of Brahman. Vedantins call this Brahman free of all vibrations as Nirguna Brahman and Vibrant principle as Saguna Brahman. Saguna Brahman is not anything different from Nirguna state of Brahman. Brahman, the Absolute is the name for these states of the supreme principle. This principle is the basis for infinite manifestations visible and invisible. On account of the wonderful nature of this principle bringing out wonderful phenomenon of universes this principle itself is called Mahamaya. You know that the supreme principle or sublime divinity cannot be divided into parts and it is wonder of wonders existing as the source of all divine existences. Yet the same principle is shining with powers and glories as Brahman, the absolute which brings out all these universes and all that in them. These powers in Brahman are said to be existing in eternity along with Brahman. There are knowers of Brahman who possess the view that these powers are manifested from the

most sublime principle itself while others say that these powers are also existing in Brahman along with it in eternity. It is impossible to understand abstruse truths of that state of existence. You know that there is no beginning of creation and that it is the nature of Brahman to be existing with all glories and powers. The sublime divine existence is a state beyond this combination of spirit and powers and that divinity is the source of all divinities of manifested states.

DISCIPLE:- This divine existence is not what men consider as God.

SWAMIJI:- Yes, men conceive God in various ways. Most of them are manifested glories of Brahman. This sublime principle is really in them all giving life and divinity. Brahman, the Absolute wishes to bring out these universes out of itself and that wish is called Brahma Vaivarthakecha.

DISCIPLE:- I do not understand the sense of saying that Brahman, the Absolute wishes. That supreme principle cannot have any wish as it is not in want of anything. Who can say that Brahman has wished for the

manifestation of the universes. How can we know that Brahman is wishing.

SWAMIJI:— You have heard that divine beings of higher realms of spirit give men revelations about divine knowledge and cosmic secrets. It is these revelations that declare that Brahman wished for the manifestations of these universes. You can understand from worldly affairs that all that is taking place in the world may have some wish or cause behind to activate such appearances. Similarly manifestations from Brahman also must have some wish or cause behind and that wish is called Brahma Vaivarthakecha. Men got revelations as above and those revelations are rational. It is said that the first manifestation from Brahman was a wonderful divine power that is leading all to sublime divinity beyond the state of vibrant Brahman. You have heard a story that Sanaka and some other sages were created by Brahma in the beginning and as soon as they manifested they plunged into very deep meditations on Brahman. They were not world-minded or attending anything external. They plunged into the divinity of Brahman and entered into Brahmananda Samadhi. Procreation did

not proceed on. Then Brahma had to create some others who were world minded and who became cause of further developments of creation. This story is symbolical in nature. Those who were created first were possessed by most divine power as I described now. The second manifestation from Brahman was another aspect of power flowing downwards. Upward flow of the first manifested power is leading souls towards supreme principle. This power is called Vidyamaya Sakthi. The second power is called Avidya Sakthi, and is producing all lower regions and creations in them. This is really Maya Sakthi. This power is also getting manifestations of Vidyamaya Bhava and Avidyamaya Bhava. Vidyamaya Bhava means the aspect that is elevating and giving divine knowledge and bliss and Avidyamaya Bhava means the aspect that is bringing world mindedness and aspirations to enjoy worldly objects. This world mindedness is really due to ignorance of higher truths. So this lower power is known as ignorance or Avidyamaya. This power of worldliness reigns in this plane of earth manifesting its influence in an intense manner. You have known all higher regions and the powers reigning in them. Celestial powers and Sandhya, Gayathri, Savithrī

and Pranavathmika powers are powers developed from these Maya Sakthis of two kinds. Lower regions in order will be reigned by lower powers of Avidyamaya. Vidyamaya reigns in the kingdom of God and above that state of existence.

DISCIPLE:- Men cannot understand all these descriptions as these are mystic in nature.

SWAMIJI:- Yes, they are mystic knowledge regarding cosmic secrets. You have the experience here that men are always world 'minded. Very few are interested in knowing something about higher states of existence. All are under the influence of Avidya Maya. Due to various lives' divine heritage one may become interested in divinity. Blessings of great souls also may influence some to gain divinity. It is past lives' divine heritage that is leading a man to great sages and saints to gain their blessings. The influence of lower powers are stronger than that of higher powers.

DISCIPLE:- These powers are reigning in different realms and giving wonderful experiences to souls of men. You have ex-

plained different states of existence and different powers reigning in them. Now we are concerned with the knowledge of divine existence. There is no proof that there is divine principle, that there is God and that there are souls in living beings. Please describe these truths.

SWAMIJI:- Yes, I shall try to do so. It is from Advaita Brahman that all souls and Gods are manifested. You know that there are different categories of souls existing in higher regions. They have no gross bodies. It is this gross body that is having all kinds of miseries. Birth, diseases and death are common to all beings who have gross bodies. Food and drinks are essential for living beings of this gross universe. All kinds of sense enjoyments are available here and all living beings of this gross world want sense enjoyments. Higher beings can enjoy mental states only. Devas and all souls in heaven enjoy sense pleasures in celestial trance. They dance, sing and enjoy pleasures in astral bodies. Souls in the Kingdom of God also enjoy in astral bodies, but they do not attend worldly pleasures. All these enjoyments are really mental only as we

enjoy in dreams. Those who live here can eat food and enjoy. Those who are in heaven can enjoy food by mere mental experience only.

DISCIPLE:- I do not understand how food can be enjoyed mentally by individual souls.

SWAMIJI:- In those higher realms there are wonderful substances made out of powers of those regions. They can be eaten by astral men.

DISCIPLE:- Wonderful ! Fruits and sweets made out of powers are to be eaten !

SWAMIJI:- My dear child, these fruits and sweets enjoyed by men here are also made out of gross powers. Those gross powers are out of finer and finer powers. You enjoy food in dreams and you get immensely satisfied. Those who are in astral regions also get satisfied there by enjoying mentally. Heavenly food may be mental food resembling food in this world. Ambrosia is said to be the food of the Kingdom of God. Ambrosia is similar to that of your milk Payasam.

DISCIPLE:- All these may be mere imaginations or experiences based on baseless conceptions.

SWAMIJI:- You may say so. There is no doubt that all these experiences are available to the soul of man when it reaches those states. You know that all living beings other than men are having no conception about life after death. They die here and go to a state of utter darkness and ignorance.

DISCIPLE:- They are blessed as they have no hell experience as the result of their killing others and eating them. If they go to utter darkness and ignorance they will have no awareness that they are existing. That means that the end of life here is the end of awareness in that being. This is the view of many men also about human beings in these days. They do not care for anything more than the happiness in this life here. There will be nothing existing hereafter, that is their view.

SWAMIJI:- It is true that those who do not have any idea about higher realms full of divinity and joy cannot attain those realms after death. Living beings other than

men in this world do not possess any knowledge about God or divine realms of spirit. Men get these informations and divine knowledge from higher beings. They are given directions to practise religious discipline to attain higher regions full of divine bliss. Some among men attain those higher states and then declare that they have attained immortal bliss. They call all to be partners of immortal bliss and give out descriptions of the paths and goals in various ways. Thus human society has gained knowledge about the existence of life after death and about the divine existence beyond this world. Souls who have gained impressions about the state of existence in divinity alone can gain those states after departing from here.

DISCIPLE:- Do you mean to say that these attainments of divine realms depend upon the impressions we gain here ?

SWAMIJI:- Certainly those attainments depend upon the impressions gained here through hearing, thinking, studying and contemplating. Meditation is intensified awareness in one fashion remaining still for long. Mentation is the basis of attainment of higher states full of divinity.

DISCIPLE:- Now I am to understand that divine existence is the result of imaginations. All Gods and godly experiences are developed as results of imaginations !

SWAMIJI:- It is not so. I may tell you that there is a town known as London in England. I will give you directions to go there. You can go and find out the town and enjoy there. Similarly human souls can follow directions of divine beings as given in revealed knowledge. They will certainly attain states of divinity as described by those divine beings. If they do not follow those directions how can men know that there are divine realms full of divine experiences. The path leading to divine states of existence are also known to men.

DISCIPLE:- I gained an impression that the ideas in human mind developed as inspired and taught by divine beings are being materialised after leaving this plane of earth. If such ideas are not gained the soul will be in ignorance and darkness.

SWAMIJI:- It is certainly true that the ideas in mind are being materialized in divine realms. Some gain impersonal God

while some others gain personal God. Some attain the presence of personal God with form while some others attain the Kingdom of God where divine presence is felt. All these differing attainments are gained basing on impressions of the minds of the devotees.

**DISCIPLE:-** Devotee may desire to attain any of the states of divinity existing as manifested glory in this wonderful phenomenon of universes. That is one thing. The other is the devotee gaining attainment of a state of divinity as conceived by him through mentation only. All divine attainments and experiences will then be proved as attained through mere mentation. That means that the awareness in the mind is becoming the object or state it experiences. Subjective and objective experiences are described by knowers of truth. I am in need of knowing if higher divine regions are existing subjectively or objectively.

**SWAMIJI:-** Higher realms are having objective existence. In those realms individual souls can gain subjective experiences also. I know that you want to understand if divine existence and life after death are mere results of human conceptions, faith and

understanding only. In that case men are creating such states of existence by faith and mentations only. I definitely declare that divine existence is there and true. There are divine realms of existence of differing intensity of divinity. They are attainable and enjoyable. Human souls will have to gain awareness about the existence and nature of those realms while they are in human bodies. Then only they can plunge into practices leading to the attainment of those realms. Then only they can understand that they are attaining proper divine realms when they go there. Without the awareness about divine realms no one can attain them. So animal souls and souls of other creatures are not fit for divine attainments.

DISCIPLE:- I have heard that there are Golokas in Vaikunta. I thought that there are divine cows in those Lokas.

SWAMIJI:- Those who believe that there are cows may see and experience cows manifested from the power reigning there as I described about food, but no soul of any cow from this world will go there. Human souls alone are evolved and they alone are fit to be evolved as divine spirits. All other

souls are sparks of divinity enveloped in ignorance without divine evolution.

**DISCIPLE:-** You have not described about this ignorance so far. Individual souls are manifested glories from Brahman. Brahman is divine principle. All parts and parcels of that principle ought to be divine in nature. How do you say that souls of living beings other than men are enveloped in ignorance ?

**SWAMIJI:-** All souls including human souls are enveloped in ignorance. There is possibility of human souls getting evolved as they gain revealed knowledge and guidance from divine beings. This ignorance is described by me as Avidyamaya. The state of gross universe is ruled by intense power of Avidyamaya. All souls as soon as they manifest from Brahman are possessed by Vidyamaya or Avidyamaya. There are souls appearing from Brahman for existing in higher realms to carry on divine duties. They are possessed by higher powers of those realms. Gross universe is ruled by most wonderful wordly power full of ignorance. This is the grossest glory of Avidyamaya. This power envelops all souls who are for this plane of existence. These souls go into

utter darkness full of ignorance and from that state of ignorance they manifest as life-force in plants and trees and life in worms and insects. Slowly this life gets shining through different bodies having sense organs and organs of actions. They gain experience and knowledge in those bodies and get evolved. At last it is said that a soul will enter into a human body which is perfect in every way. It is through divine grace that a soul is entering into a human body. You know that animals always kill others and eat. They cannot live pious lives to get elevation in any way. Due to activation of nature they get elevated into higher lives. You are now thinking what this nature is ! Nature is the power reigning in different states of existence. I explained that there is Avidyamaya and a glory of that Maya as a power giving world mindedness and ignorance in this gross universe. There is another power known as nature which is elevating the individual soul towards fully developed one in this state of existence. This power guides the soul to pass through various evolutions in various bodies till it attains perfection. The soul gains all powers internal and external as inner organs and external organs of senses and actions by passing

through different bodies. You see that monkey is somewhat like a man but monkey has no discriminative faculty. Human life is considered as a boon to an individual soul and is gained through divine grace as it is having discrimination.

DISCIPLE:- Who is the source of this divine grace ?

SWAMIJI:- The whole cosmos is ruled by wonderful divine powers from Brahman. It is these powers who are guiding a soul to enter into a human body. Nature cannot do so as nature is the power that keeps all in each plane of existence in fully evolved condition.

DISCIPLE:- If nature makes the soul fully evolved in animals, will it not make it evolved properly to enter into a human body also.

SWAMIJI:- Human body is to gain a wonderfully shining as discrimination. Following discrimination the soul of man is to attain salvation. These are the determinations of divine powers. So they select a few fully evolved souls in animal bodies to

enter into human bodies. You know that there are only a few hundreds of crores of human beings now living in this earth. If you consider individual souls in a particular area here you will understand that they are in infinite numbers. Once in a while one soul may gain human body in this world. This is how evolutions are taking place and human body is gained.

**DISCIPLE:-** I like to know who is getting evolved. It is said that the soul is divinity only. Such a soul cannot get evolved. Body perishes after death. There will be no entity existing out of the body to gain evolution. I wonder who gains evolution.

**SWAMIJI:-** There is a view that the individual soul is existing as individual in eternity along with God and matter. These souls are ignorant although they are wonderful spirits. They gain divinity by undergoing devotional practices and gaining blessings of God. By gaining education and various other trainings here they gain knowledge in this world. Revealed knowledge and studies of sacred books give knowledge divine. Thus the soul of man gains evolu-

tion in every way and by divine grace the soul attains God. There is another view that the soul is only a spark of cosmic divinity or Brahman. By studies and meditations that soul attains Brahman. It is always divine although it is enveloped in ignorance as I told you. Ignorance is removed by divine will. There is another group having the view that the soul is Brahman itself. They consider that the ignorance is created by Mahamaya who is a power of hallucination. They are of opinion that knowledge of Brahman and the knowledge that they are nothing but Brahman will make the soul Brahman. The conception that there is a soul individualized is mere ignorance due to Maya. Remove that ignorance. The man will shine as Brahman. I do not find this view as proper as we see various developments in men. Some are having primitive ideas while some others are having very advanced views. If Brahman is the soul within, knowledge shining from Brahman ought to be always supreme. The veil of Maya can be removed by studies and discriminations. Then the man ought to shine as Brahman which is sublime knowledge only. We see men having differing views as Advaitin, Visishtadvaitin and

Dvaitin even after they are highly evolved. It is therefore clear that the soul is not Brahman the Absolute shining through different individual bodies. I am of opinion that the soul is a glory manifested from Brahman. You know that Advaita Brahman is a combined state of spirit and matter. Spirit alone cannot be divided as individual souls. When spirit is combined with matter it becomes a wondrous principle capable of appearing as consciousness or divine power of wonderful glories. Individual souls are manifested from this principle and they are of differing capacities suited to their states of evolution. Individual consciousness although potentially divine is passing through wonderful course of evolution and at last each consciousness will attain Brahman consciousness and will be in bliss.

DISCIPLE:- I am hearing whatever Swamiji says with rapt attention. I know that the general view of modern man may be that individual soul or consciousness may get developed as a result of combinations of certain material powers in living beings. Different combinations make differing manifestations of consciousness in living beings. Death is caused by disunion of those powers.

in combination due to disease or by any other cause. Due to admixture of certain other material powers also death can take place. Due to destruction of machineries within due to any cause, death may take place. Death means destruction of the life or life-force and thereby destruction of the individual consciousness. You know Swamiji, that by injecting certain matter into the body, this body loses consciousness and that there is possibility of meeting with death also. From this fact, combination of certain material powers will make life and consciousness and also destroy them is proved. How can I accept the view that there is a soul in man or any other living being. Evolution may be possible to the self during one lifetime as the result of gaining knowledge, but the self will be extinct when death takes place.

SWAMIJI:- Your descriptions are interesting indeed. There is no proof to show that combinations of material powers can bring up life or consciousness. Self is a wonder made up of intelligence. This intelligence is not matter. Combinations of material powers can bring up material powers or substances only. You do not see life or

consciousness developed in any machineries or engines. Life will bring up growth. No machines are growing. Consciousness or intelligence must bring up wonderful ideas or experiences in invisible planes. Matter will bring up radiations around but there will be no intelligence shining. Without intelligence there will be no self-consciousness and without self-consciousness there will be no experience of any kind. Do you see any machines showing unwillingness or miseries expressed if the work is too much. All living beings are having all these expressions. More than anything else you see wonders in men in intellectual field. They use their own intelligence and bring out wonderful results in every field of life. This glory of intelligence is not of matter. You are thinking about electronic machines capable of doing wonders. You know that they can do nothing without the aid of men. Human intelligence is needed for manipulating all machineries. This intelligence is really the glory of the soul. You can consider that the intelligence is the soul. I think that you have to admit the existence of a principle known as intelligence beyond all material powers. That principle is called God, Brahman, Soul and Jeeva. Each indi-

vidual is having a spark of that intelligence. It is said that there is cosmic intelligence or consciousness existing as all pervading. You may agree that there is no existence of a personality of a cosmic being and that it is therefore impossible to have cosmic intelligence.

DISCIPLE:- I do not understand if cosmic consciousness is God and if it is existing.

SWAMIJI:- Yes, if there is a cosmic consciousness it is God. Just as an individual is having individual self-consciousness the cosmic being or God is to have a cosmic consciousness. I am now not describing the existence of a personality as God. If you are convinced that intelligence is not matter, I am satisfied.

DISCIPLE:- Intelligence is indeed a wonder. Men are attaining unthinkable glories through intelligence. No one has found out any substance that is full of intelligence. Scriptures declare that intelligence is the soul or Brahman. This intelligence is shining in individual living being of all kinds in some way or other. I do not say that intelligence is matter.

**SWAMIJI:-** If you accept intelligence as something beyond matter you will have to accept cosmic intelligence also. How beautiful is the arrangement in the cosmos. Different bodies are seen with different shapes and yet they are full with all necessary adjustments. Food is digested, blood or some kind of fluid is developed, vitality is developed from blood and intelligence is shining in the being that is living with all these. You will see these arrangements in plants and trees also. Differing seasons and differing climates are experienced. There is wonderful existence of life-force in all beings to get food digested and growth attained. If you consider one by one all arrangements in the cosmos are based on intelligence only. No disorder is found anywhere. From these facts you can understand that there is a cosmic intelligence although it is not a person. That intelligence may not be doing all these as a person, but in the glory of that intelligence all adjustments are made. You will have to admit that an ununderstandable principle is existing as all-pervading intelligence if you consider the constitution and workings of this cosmos.

**DISCIPLE:-** Yes, there is something wonderful existing as Swamiji says to guide

all developments, existence and annihilations of all that we see here. It may be a principle full of intelligence.

**SWAMIJI:-** That intelligence is divinity. That is shining in all realms in the universe. You are thinking about different realms. They are existing in Brahman or Spirit Divine in differing intensity of matter. Material powers are radiating everywhere. There are various layers of material powers of finer and finer nature within this gross universe. Spirit or Brahman is shining in and through all these realms of existence. Spirit combined with matter of each realm is appearing as wonderful power divine of each realm. I told you that the power radiating in this realm of gross universe is always material and wordly in nature. It induces all to enjoy this world in eternity. Similarly higher powers of higher realms are also inducing all those souls who attain those realms to enjoy those states in eternity. But the nature of man will be always inclined to enjoy gross objects in gross universe as souls of men are manifested for the life in gross universe only. It is divine grace that is inspiring and inducing human beings to gain divine evolution and to go beyond death and

birth miseries. I am sure that you can understand that no animal or any other creature is trying to gain divine evolution. Individual souls are entering into human bodies as guided and blessed by divine powers. These powers and divine beings are again giving revelations and guidance for divine life and attainments. These divine beings appear as Incarnations, Mahapurushas, Acharyas, sages and saints to inspire, lead and guide human souls to, attain the state beyond death and birth. That immortal existence is divine existence. There are various states of divine existence in this cosmos. Men alone are to attain them by their life, activities, evolutions and realizations. Mortal beings of this gross universe attain death and ignorance where they do not know that they are existing and then again come into this plane of gross universe in gross bodies. Men also do so if they do not follow divine life or religious life. Divine beings arrange divine realms and guide souls to them.

DISCIPLE:- I do not clearly understand who these divine beings are.

SWAMIJI:- Divine beings are eternal souls existing in higher regions of Brahman.

There are divine powers also existing as manifested glories to help them. These are not really guiding human souls, but these powers give divine experiences to souls of men when they go to different higher regions.

**DISCIPLE:-** Powers are said to be controllers of this universe. Are they not to be considered as Gods or glories of God ?

**SWAMIJI:-** Yes, really power is God. Different manifestations of divine powers take place from Brahman whenever there is need for carrying on cosmic duties and those manifestations ordain and carry on duties as far as cosmic administration is concerned. There are normal duties for eternal beings of higher regions. They carry on duties as ordained by divine powers. These powers are really Godhoods existing as manifested glories of Brahman. You are thinking within that these statements are not supported by proofs. I am going to give you sufficient proofs to establish the truth of my statements. There are personal Gods existing as glories in the assembly of devotees of different religions, paths and faiths. Those Gods are not really administrative heads. They are residing in those assemblies as heads spread-

ing serenity, divinity and glories. Most exalted presence of these Gods give most divine bliss in experience of their devotees. Human souls are to reach the presence of these Gods to attain bliss. If they can attain supreme principle beyond everything else they will enjoy eternal bliss in eternal salvation. These are the states of divine existence where the soul of man can enjoy bliss.

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## **PERSONAL AND IMPERSONAL GODS**

**DISCIPLE:-** The state of divine existence is indeed wonderful. Something understandable is pervading and influencing everything in existence. Some law is controlling whatever is existing. Men believe and worship God as a true and tangible entity of wonderful powers and glories and they take refuge at the feet of such a God. In this age there are people who ask proof for the existence of such a God. Will you kindly give me some enlightenment if we can prove the existence of a God who is really capable of blessing and saving men from miseries.

**SWAMIJI:-** Divine existence is really beyond the state of Godhood. All souls will enjoy wondrous glories of sublime divinity in various degrees in the kingdom of Brahman if they can attain that state. Brahman exists in understandable glory in the most supreme state of divinity and it again shines as Brahman beyond vibrant state as Nirguna Brahman without any wish. The same

Brahman is again shining as vibrant or Saguna state of Brahman. In all these states the soul can attain and be immersed in bliss eternal. Real divine existence is in these aspects of Brahman indeed. But it is very very difficult to reach these states of divine existence where there will be divine ecstasy and intoxication prevailing. The soul of man will be in eternal knowledge, bliss and divinity in these states. You will ask now for proof, of these states of existence. You have heard that Sri Ramakrishna was ever immersed in divine intoxication and bliss. He was enjoying a state of life in which he could enjoy the ocean of knowledge and bliss. He was swimming in the ocean of Samadhis of various kinds. This is really the state of divinity in Brahman. All souls can enjoy this state of divine intoxication and bliss if they follow the path lived and described by him as the path leading to the abode of immortal bliss. This is not mythology or mere discussions of philosophy. He lived in this age of science in the city of Calcutta among men of eminence. He lived in bliss making many others partners of that most wonderful treasure of bliss. Although illiterate in worldly sense he was the abode of divine knowledge. Many modern men of

worldly status and education sat at his feet. His presence was vibrant with thrilling divinity and he was inspiring all with unspeakable joy divine. No one could say what was the wonder that attracted them towards him. Many worldly men of very low character became evolved as most divine and dignified personalities due to his association and blessings. Every word of his became true after his life time. He spoke many things about Narendranath Dutta and other disciples. He spoke many things about his own divine personality. He said that his picture will be worshipped by many all over this world. His votaries will belong to various sections of human society all over this world. All those declarations have become true now. His life has become the source of various new ideals in this age. We see that his own life became embodiment of divinity and bliss and he became the source of divine developments in various ways. This is the best proof of divine existence and divine attainments. He is said to be a person existing in the state of divine consciousness prevailing in Brahman. He is a knower of Brahman and he is again a devotee living immersed in devotion and divine bliss of the Kingdom of God.

**DISCIPLE:-** I have heard that a knower of Brahman shall not be servant of God who is a manifested glory of Brahman. I wonder how he could be a devotee of personal God and at the same time a knower of Brahman.

**SWAMIJI:-** His life was a wonderful emblem of all kinds of adjustments. He lived and established renaissance of various kinds in various fields. Renaissance in faiths, religious realizations and methods of lives were most wonderful attainments of his most wonderful life. He made adjustments and showed a path beginning in devotion and leading to most supreme divine knowledge. His life is a proof for divine existence. He lived immersed in divinity and guided many towards that abode of infinite divinity. Most wonderful significance of his life was establishing the existence of Godhood. He clearly declared that God is existing and that God can be seen and realized in a much more intense manner than men see material objects. Sri Ramakrishna wanted to attain God whom he called Mother Divine if God is really existing. He did not attribute any form or personality but he wanted to realize the real state or truth of God and prayed to

his Mother Divine to reveal the reality of God if God is existing. Real Godhood was experienced by him as wonderful light divine. That most divine serene light flashed and he entered into Samadhi, the state of superconscious existence in the temple at Dakshineswar. You are thinking that it can be said that he experienced Kali, the Mother in her most divine personal aspect in that temple. It is described in the life story that he wanted to realize, Kali in her proper form as men conceive Her, after gaining satisfaction in the manner of realization that he had in the temple and that he had realizations in the personal aspect also. From these facts you can understand that his experience was that of a wonderful light divine and that the most sublime state of Godhood was most exalted divine light. He used to pray to God to reveal the reality of God if God is really existing. You know he called God as Mother Divine because of his existence in Bengal. Bengal and Kerala are places of Mother worship in intense manner on earth. Others also worship God in the aspect of Mother of the universe, but they do not consider Mother aspect as so very important like Bengal and Kerala. You know that Thanthra — the method of

mystic-power-developing worship and practices are followed by people of Kerala and Bengal much more than men of other part of India.

**DISCIPLE:-** Thantra is described by Swamiji as mystic power-developing method of religion. Yoga is said to be mystic power developing method of religion by all. I like to gain clear ideas.

**SWAMIJI:-** All methods of practices develop divine powers in aspirants. There are four important paths or Yogas in religious life as you know and they are path of knowledge, path of Raja Yoga, path of Karma Yoga and path of devotion. All these Yogas develop wonderful divine powers in life. Path of knowledge is said to be a path for evolution of the human soul as divine spirit. Other paths are for development of divine powers in life. But path of knowledge also develops wonderful divine power that is capable of developing divine trance of divine knowledge. Fountain of knowledge will be opened in man if one is having divine trance of divine knowledge. You have the experience of wonderful state of hearing discussions about divine topics by

invisible beings. These voices are considered as God's voices by sages of India. Really these invisible beings are existing and they are doing divine duties in cosmos. God means the wonder that is controlling the affairs of this cosmos. These powers are doing such works and it is proper to call these powers as God.

**DISCIPLE:-** There are personal Gods who have duties in the administration of these universes. Are they not real Gods ?

**SWAMIJI:-** Hindus consider that there are some personal Gods who have cosmic duties to be done. These Gods are symbolical heads only. You know that there will be impossibility to have a cosmic carpenter and a cosmic destroyer. Men want some wonderful conception about Godhood. So they bring up stories and declare that there are Gods to look after the work of creation, preservation and destruction. If they try to please Lord Shiva they think that they can live long. Vishnu, if pleased can make the life prosperous and happy. In this way men want to please personal Gods to gain whatever they want. Godhood is existing as the power that controls and guides the

workings of this universe. There is a power known as nature as I told you. This nature is not really the nature of things existing in the world. There is a power that guides developments in this gross universe. That power is to be known as nature prevailing in the gross universe. Similar powers reign in higher regions also. Each and every particle of this cosmos has its own nature, but beyond that type of nature there is wonderful nature prevailing in the cosmos. Natural developments take place in this universe and seasonal activities are going on. Similarly animals are born in particular seasons. God does not interfere in all these affairs. Death comes to men and all those who are living here. This is also due to nature.

DISCIPLE:- What is that you are saying Swamiji ? It is said that birth and death are due to God's will. Now you are saying that it is due to nature.

SWAMIJI:- Yes, my boy, both death and birth are taking place due to nature's influence only. People believed that whatever takes place beyond human control are taking place in God's will. That conception

made men consoled in various difficult and unbearable circumstances. 'God's will has taken place and we have to yield before it even if we do not like' -- this is a consoling way of expression. Really God is not responsible for any of these developments. You know that T. B. was a type of disease that killed any number of patients some years ago. Now there is treatment for all kinds of T. B. complaints. Cancer and heart attacks are said to be terrible diseases having no remedy now. You will see that after a few years these diseases also will have proper treatments. From these facts you can know that God has nothing to do with death of men. Animals are killed in various ways. Insects are killed by men similarly. God is not interfering in all these. Birth also is controlled by men by self control or artificial control. God is not responsible for these adjustments.

DISCIPLE:- Do you mean to say Swamiji that all these adjustments are done by men only. It is said that Incarnations of God and Adhikarika Purushas are born as ordained by God to make adjustments in this world of men. Why do you say that God is not responsible for these adjustments.

SWAMIJI:- I mentioned what is seen here. How can you make God responsible for all these adjustments made by men. You may say that God is making men instruments in carrying on his works. I say that men are carrying on all these affairs in their own way. There is a belief that Karmas of men destine their own future. It is true that Karmas are shaping destinies of men, but Karmas of present time can mend the defects of the Karmas of the past. So men are the authorities of their own lives. They can mend all their past defects and end their miseries of death and birth in worldly existence.

DISCIPLE:- God has nothing to do with life and attainments of men in your view Swamiji ! You say that God is existing in all his glories. Will you kindly make me enlightened ?

SWAMIJI:- God is existing in most exalted state of sublime divinity beyond all powers and matter. That is real super conscious existence. There is wonderful divine spirit existing as all-pervading divinity giving life and divinity to all.

**DISCIPLE:-** That is a state of dullness or nilness as there is no consciousness shining.

**SWAMIJI:-** It is really the essence of consciousness. It is uncontaminated knowledge and bliss and is eternal wonder. Those souls who attain that state of divinity can remain as bliss and knowledge eternal beyond all touches of matter. There will be no awareness of God or divine existence there. It is infinite existence in sublime divinity.

**DISCIPLE:-** Whatever you may say, there can be no bliss experienced as that state is beyond consciousness.

**SWAMIJI -** It is beyond consciousness. It is beyond the ocean of knowledge and bliss. Yet it is the source of all knowledge, bliss and divinity. I may express that it is the state of wondrous existence where the soul of man will be in a state of thrilling bliss and wonder. The spirit in the lower state will be combined with the essence of material powers. There, the existence is beyond all awareness and the state there is called Nirguna. When spirit becomes vibrant and shining in and through essence of material

powers that state is most wonderful divine principle and that is real Godhood. Advaita Brahman in awakened existence is that principle and it is the source of everything everywhere. All Gods personal and impersonal are manifested from this principle known as Mother of the universe or Saguna Brahman. I have told you that all souls and all powers of divine and material categories are manifested from this state of Brahman. God, the supreme divine principle known as Param Purusha or Purushothama is manifested as all pervading divine glory of Brahman. Those who worship the most supreme divinity as God will attain this God and be in eternal bliss in eternal salvation.

**DISCIPLE:-** There is one supreme principle beyond all material powers existing as uncontaminated divinity. That divinity appears as Brahman, the Absolute in Nirguna and Saguna aspects. From Saguna aspect another divine manifestation takes place to bless devotees. Souls of men attain both these Godhoods according to their fitness. What is the fun of these differences when all these are attainments of eternal salvation in bliss.

SWAMIJI:- I described that the soul can attain the most supreme principle if meditative process continues. No man is willing to go there. All want to be in the ocean of knowledge and bliss which is Brahman the Absolute. There is no proper conception of this state of pristine divinity untouched by matter. You know that the soul can attain a principle that is in the conception or awareness of the intelligence of the soul by constant identification in meditation. A state that is not well conceived cannot be attained. Men have understood the existence of Brahman in Nirguna and Saguna aspects. Those who attain Nirguna Brahman will have no experience of any kind. This state of attainment is considered as a state of existence beyond the ocean of infinite knowledge and bliss. There the soul can attain nilness in Brahman as declared by Vedanta. If one knows the existence of the wonder as uncontaminated pristine divinity and if that soul enters into very deep divine meditation he alone can attain that state of wonder. Know that wonderful existence to be full of divinity and bliss. Nirguna Brahman will have no experience and the soul of man may disappear into such a principle in Samadhi. Infinite ocean of

knowledge and bliss is the lower state known as Saguna Brahman. The soul of man will be in Nirvikalpa state of Samadhi in the most supreme Brahman in bliss and in course of years the soul will attain the most supreme principle known as Brahman the Absolute or Nirguna Brahman where there will be stillness beyond consciousness. Those who worship God with the conception that God is all-pervading principle full of love and grace and full of knowledge and bliss will attain the state of God that is manifested from Brahman. This God is all pervading, all knowing and all blessing glory of Brahman. All powerful God is Saguna Brahman and it is the source of all powers and glories. All Gods and powers as worshipped and invoked manifest from this Brahman only. This God who is manifested glory of Brahman is blessing all and giving experience of knowledge and bliss.

DISCIPLE:- You said something about Vidyamaya Sakthi. Is this God different from that power ?

SWAMIJI:- You know that all these attainments are based on conceptions only. Param Purusha is a state of Godhood enjoy-

able by devotees. They enjoy their God by being in Him. Vidyamaya Sakthi makes one enjoy Brahman, the Absolute and makes the soul nil. Supreme God gives divine grace and the soul will be in divine bliss in His presence. One can attain Sayoojya in this God if he wishes to attain oneness with Him. This God is sublime knowledge and bliss eternal and existing as a manifested divinity in Brahman.

DISCIPLE:- This is not the God who is existing with all glories and powers of God whom men worship here. This is a principle full of bliss and grace, but is not capable of doing anything in cosmic administration.

SWAMIJI:- Yes, this is a principle full of grace and bliss. It is always blessing all. Those who are tuned and fit to receive that grace shall gain blessings and be in bliss just as the ship that raises its mast shall gain the help of wind. This God is not being worshipped by men as they have no clear idea about the existence of such a God. Men want material gains and prosperities. They worship God with that purpose in view. Their worship will go to that most wonderful

power known as Saguna Brahman, invoke divinity or divine power from that Brahman and then they may gain blessings as prayed for.

DISCIPLE:- Godhood is a wonder with wonderful glories and powers. These principles known as divinity, Nirguna Brahman, Saguna Brahman and all pervading God about whom you described are not accepted as Gods by men of this world.

SWAMIJI:- Yes, it is true that they want a wonder who can give what they want. They conceive a God with all-powerful glories and depend upon that God for all that they want. Such a God will appear from Brahman if their invocation is so powerful. You know that Sri Ramakrishna depended upon His God for everything that he wanted. He really gained all those things from his God. He got all directions, guidance, instructions, revelations and even material support from that God whom he worshipped. God appearing from Saguna Brahman carries on all these divine duties. He has clearly stated that the devotion, faith, prayers and worships of devotees will invoke personal Gods with forms from that wonderful impersonal

principle known as power divine or Saguna Brahman just as ice, water and clouds are developed from vapour which is formless due to the workings of cold and chill vibrations. That principle is so very wonderful that it can produce very bad and devilish powers and beings also if invoked by men. These manifestations are not existing as Gods in the Kingdom of God. They manifest when invoked for special purposes and disappear into the same principle after the purpose is served.

**DISCIPLE:-** Devotees worship God to gain realization. Will that God<sup>2</sup> be existing to bless those devotees always if once appeared ?

**SWAMIJI.-** There are any number of devotees living on earth and in higher regions. Do you think that there will be uniformity of conception of God among all of them ? Probably each one conceives God in his own manner. If one is so very divine and fit for realization, that devotee<sup>2</sup> will realize God in his most exalted state of trance or Samadhi the form and personality of God as he conceived so far. The realization in Samadhi will be most wonderful as it will be from the

most supreme Principle itself. The realization in trance will be mental and that appearance of God will be from cosmic mind only. You are thinking that the realization in Samadhi may be from cosmic consciousness. Yes, it is from cosmic Intelligence or Consciousness. Sri Ramakrishna had all kinds of realizations in his life time. His advent was to prove the existence of God. You have heard that he was enquiring if God is existing and if He could be attained, from childhood. He did not want education or any other thing if it will not help attainment of God. His only purpose in life was to attain God who is said to be existing in all wonderful glories. He attained God, but his quest for God did not stop there. He wanted to realize God declared by different religions and paths. He proved that all conceptions of God are attainable and all those attainments are from wonderful divine power only.

DISCIPLE:- Did he not attain real Gods existing in the Kingdom of God ?

SWAMIJI:- No one can attain those Gods while living in this plane of earth. They can never come down as they are divine in character. They are existing in divine

bodies only. Those bodies will not come down to this material plane to bless people. Those deities in the Kingdom of God remain in that state in the middle of devotees to bless them always.

DISCIPLE:- Do you mean to say that it is like a temple only ?

SWAMIJI:- It is not like a temple. In temple there will be some power generated as the result of invoking through faith and devotion of person who carries on the worship and also the faith and devotion of the followers of that temple. The worship and the method of activities in that temple will be causing developments of the entity's glories and powers of that personal God.

DISCIPLE:- Personal Gods in temples are worshipped by votaries for gaining material purposes only. Sri Ramakrishna worshipped for his own spiritual elevation, but he was only an employee there. Are these personal Gods capable of blessing the votary with what he wants ?

SWAMIJI:- Sri Ramakrishna was employed in the temple of Dakshineswar as

a Pujari, but he underwent his spiritual practices in his own interest. He never prayed for anything material. There may be other devotees also who pray for nothing material and who want spiritual attainments only, but most of the devotees want happy, prosperous and healthy material lives for long periods of time and they go to temples and worship there with that purpose in view. There are very few who worship for gaining purity in life. Power developments in temples are as invoked and believed by worship and worshippers. You can see temples of one and the same deity manifesting different powers and glories in different places. These differences depend upon worships and worshippers. If the method of worship is Thantric there will be mystic powers developed and those powers will be giving material benefits. If devotional worship is carried on without paying attention for Thantric directions that place of worship will be full of divine vibrations. Thantra and Mantra generate powers of God to bless devotees in their material needs. Devotional worship will be invoking divine glories of God. That glory will be inspiring with divinity and giving thrill of joy.

DISCIPLE:- Do you think Swamiji, that these Gods whom men worship will bless them with what they want ?

SWAMIJI:- You know that all worships are not reaching the proper goal and all are not blessed with what they want. Once in a while someone will say that he got his desires fulfilled. But almost all people find that they are not getting answers for their prayers.

DISCIPLE:- Why God who manifests as invoked by men is not blessing properly ?

SWAMIJI:- I told you that these Gods are power developments. You cannot trust these mystic powers. One who is showing wonders may be able to show such wonders for some time only. The poor man will be cheated by those mystic powers when he gets name as a Siddha Purusha. Power developments in temples and places of worships are also blessing devotees without any systematic rule. So, that is not a subject for our discussion now. I told you that God in His sublime divine state of existence is blessing all always. If men are approaching that God there with material wants those men

will be gaining life in material world immediately. Divine joy alone will be given by God in the Kingdom of God. There are personal and impersonal aspects of God manifested in the Kingdom of God which is below the Kingdom of Brahman. Impersonal God will inspire one with divine bliss in that state of existence. You have heard my descriptions about impersonal God of all pervading nature. Christians and Muslims conceive God as a personality residing in the Kingdom of God without any form. Hindus also believe that there is Vishnu who is all-pervading. This Vishnu cannot be anyone other than the impersonal God of most supreme glories of all-pervading nature. The name Vishnu is given to all-pervading Godhood. Although there is a personal name for Him that God is a principle of all-pervading nature. Hindus describe a wonderful state of power reigning over the state of Vaikunta. That power may be treated as impersonal God of Vaikunta. This power is called Vishnu Maya in scriptures. Real Vishnu there, is a diety having personality and form. Divine beings gave revelations to sages about the existence of different Gods in the Kingdom of God. They underwent spiritual practices as directed by those divine beings.

realized those Gods and then declared before their followers about the existence of those Gods. Vishnu, Shiva, Kali and others are deities existing manifested in the state of Vaikunta to bless devotees. Crores and crores of human beings thus worship them as directed by divine powers or beings and due to their wish such Gods develop from divine power reigning over the Kingdom of God and exist there in divine glories. These Gods are spreading divinity and inspiring with experience of bliss among devotees in that region. These personal Gods are existing in Vaikunta. These are not all-powerful Gods of the cosmos. If there is any such all-powerful Godhood it is Saguna Brahman that is pervading the whole universe. These personal Gods appear in the Kingdom of God as wished by glories of Saguna Brahman and they exist in different regions in the state of Vaikunta to bless their votaries. They are really existing in divine glories and are spreading divinity in their region. There are divine beings around them who sing glories of those deities. Devotees around them worship them, praise them and sing their glories always. Atmosphere in the state of Vaikunta where these deities are existing remains full of their

glories. All who reach that atmosphere will be charged with divine glories of those Gods. They will be possessed by divine powers who will immerse those souls in the ocean of divine bliss in Gods. Those souls will be in most exalted consciousness full of the awareness of those Gods and they will ever be immersed in God-mindedness in those Gods there. Wonderful divine intoxication prevails around them and in that intoxicated state of divinity those souls will be hearing glories of those Gods sung always. They will be hearing divine Manthra impregnated with divine powers and glories from within their heart and from everywhere in the atmosphere. In fact every atom in that state will be singing glories of the God of that sphere. There will be no awareness of time or space as the soul will be immersed in divine awareness of that Being. It is the ocean of bliss in the divinity of particular God who is the head in that sphere. This is the state of personal God. Those who attain that state will enjoy super sensual and unspeakable divine bliss from the person of God whom they worship. There will be no question of material gains in that presence. The presence of God will be radiant with divinity and bliss. All those who remain in that presence will be having

thrill of divine bliss in the awareness of God. This is the glory of divinity of personal God. Impersonal God of the highest magnitude is infilling with divine bliss of highest magnitude. There will be no singing or praising glories, no repetition of Manthra, no talk about God, no worship of God and no dance or any such act in the existence of sublime divinity of that impersonal God. Those who can attain that Godhood shall be in infinite ocean of sublime bliss in the awareness of divine existence of God. There will be no vibrations in the awareness of the soul except this divine existence in Him. There will be no hearing or thinking of any kind and there will be no awareness of any existence other than God. That soul will be immersed in Godliness and will be still in a state of divine bliss just as in Nirvikalpa state of Samadhi.

DISCIPLE:- All these are explanations of divine attainments. Godhood is not distinctly explained.

SWAMIJI:- You think about God that it is a mystic entity having wonderful powers. That kind of God can be experienced by the aspirant in his own state of divine trance. That God will not be all-powerful

in the cosmos. One may experience one's own God in wonderful trance as one imagines Him to be. Sri Ramakrishna had such experiences in His life time on various occasions. He was born to prove the existence of God and proved it in various ways. He lived with Ramalal — child Sri Ram — and played with Him just as all men play with children. He was really in divine bliss at that time. He lived with Mother Divine, played with her and worshipped Her in the temple of Dakshineswar. He lived in a state of Nirvikalpa Bhava Samadhi for six months or so while He lived in that temple. Man can attain God and enjoy divine glories and bliss in various ways. These are not imaginations. Anyone who wants can attain these states in life. Your question is to explain that wonder which is known as all-powerful God. People in these days do not believe the existence of such a God. Well, you need not get any certificate from modern men regarding the existence of God. God does not need or ask men to worship him. That divinity is not in need of anything. It is infinite flow of love and grace or infinite flow of knowledge and bliss. Those who want to be enjoyers of eternal knowledge and bliss may approach God, worship God and attain God.

All souls are sparks of that wonderful divinity known as God. They will never perish. They can go on with their plays in the ocean of death and birth. All living beings take birth here and disappear into unknown destination. They are born again and again in this plane of earth and are undergoing endless miseries. Similarly men are also born in this plane of earth and are undergoing endless death and birth miseries. Let them be enjoying death and birth Samsara to their heart's content. They want God to be their helper in this enjoyment of material pleasures. If no help is received they do not want God. Those who want to enjoy real immortal bliss may search for God as directed in scriptures.

**DISCIPLE:-** Inspite of your wonderful descriptions and discussions I am not satisfied with the proof for the existence of God.

**SWAMIJI:-** You have heard about the divine attainments of Sri Ramakrishna and you know what wonderful glories shine in His name. A mad man of Bengal became God in the whole of this world. His declarations are considered as authentic declarations and are tallying with declarations of ancient sages and saints through Vedas and

Upanishads. That illiterate man is followed and worshipped by eminent men of human society. His declarations are really tallying with discoveries of modern science also. These wonders in His life is wonderful proof for divine existence and existence of God. He saw God as living wonder, He showed God to others and exists as God after leaving this world. You have understood the existence of cosmic wonder as intelligence. That intelligence is appearing as God in whatever form or glories or powers men want. You know that there is a place called Benares in India. That place is said to be full of Godliness spreading the presence of Lord Shiva there. Go there and see how many human beings are flocking there every day. What a wonderful flow of human beings from all over this world is taking place to that place of pilgrimage. In spite of science and in spite of dis-belief in God no one could control this flow of divine sentiments, faith and devotion till this day. This is really glory of God. One can visualize God if one goes and witnesses these wonders. You are thinking to say that it is foolishness and superstitions of people that make this wonder continuing. I say that it is the glory of God. This uni-

verse is existing in God's glory and this is pervaded and ruled by God.

DISCIPLE:- Yes, everyone has the right to say what he likes. Swamiji may say that all these are existing in the glory of God. Another will say that it is foolishness to say so. God's existence is not proved.

SWAMIJI:- God is existing as men are existing in this world. Those who want shall see God and talk with Him. Those who try to attain God shall reach Him and be in light and bliss. God is the source of all divine wonders. Infinite knowledge and bliss shine in Him. He is the source of all that is divine and he is the doorway of the divinity of the most supreme principle. He is in fact the soul of this cosmos just as the individual being has a soul that is pure intelligence.

DISCIPLE:- You said swamiji that the supreme principle which is the divinity of Brahman alone is the source of all divinity, intelligence and life of everyone in the cosmos. Now you are saying that God is the source of all divinities in the cosmos. I am confused to make clear understanding.

SWAMIJI:- I told you that God is the gateway of all divinities of the supreme principle. You are now thinking why such gateways should be there when the most supreme principle is doing everything. Cosmic administration is being carried on in these manners. Man call for God. Something definite must manifest and exist to answer the prayers of devotees.

DISCIPLE:- You told me that He is always blessing all. Infinite grace and blessings are flowing from Him. What more answers are needed? If one prays for punishing another will God answer the prayer?

SWAMIJI:- Yes, He is ever blessing all. Yet prayers to God must reach somewhere. You will say that I told you that Saguna Brahman is the goal of all such prayers. Saguna Brahman itself is appearing as God to bless devotees. You need not think that God is distinct from Saguna Brahman. Men conceive of a divine principle who is always blessing and is full of grace and love. Such an aspect is manifested from Saguna Brahman who is all aspects shining as one. This God is not punishing any as it

is the refuge of all devotees. Punishments are done by Saguna Brahman.

DISCIPLE:- I have heard that the sum-total of all individual souls are considered as God.

SWAMIJI:- I do not think so. Individual souls are full of ignorance and dirtiness. God is full of knowledge, divinity and bliss. How can I accept the sum-total of all individual souls as God as the sum-total of trees are called forest

DISCIPLE:- You declared so while you were alive.

SWAMIJI:- Yes, I was a man when I was living in the world. Any being, even the most supreme God will have limitations when in a human body. I might have declared many things against truth while I was a man. I told you that I am spirit now and that I am all knowing.

DISCIPLE:- If you are all-knowing you must give clear proof of the existence of God.

**SWAMIJI:-** If it is not clear to you so far it is difficult for you to understand. The existence of this cosmos itself is the proof for the existence of God who is the soul of it. God is really existing. Anyone can see or experience God just as Sri Ramakrishna saw and experienced. You know that the result is that He himself became God. Those who realize God shall become Gods or glories of God. There is one fact to be described to you now. There is a wonder existing as the most supreme principle. You may call it God or Brahman or Divine Power as you please. If you invoke any aspect from it you will experience Him if your devotion is really deserving realizations. I may say that if you are in real need of God's grace you will certainly get wonderful divine grace in life. Men may desire for impossibilities and for improper attainments. They will not gain divine grace. God will guide men if prayers are properly made. Men can talk with God and gain direct contact if they elevate their lives to divine trance. You may think that trance is a state where powers possess the consciousness of the devotee and his experiences and declarations at that time may not be correct. Divine trance will always be true and divine. Sri Ramakrishna's trance

was most divine. His declarations are becoming true now. Dirty powers who give Siddhis and who show wonders are making trances of lower order. Never believe declarations in such trances. What more proof can be given about the existence of God ! God is invisible. So you cannot see Him anywhere here. If you want to see God who is existing in form you will have to attain the state of God where He resides. If you invoke God you can gain experiences here also. If one is not prepared to do anything towards the direction of God realization one shall never gain any experience. His acceptance of God is not needed for God's existence.



# GOSMIC ADMINISTRATION

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**DISCIPLE:-** Swamiji mentioned about cosmic administration. I do not know what kind of administration it is. There is degradation in every field of life except material side of it. In material pleasure seeking field men have advanced much. In all other fields degradation alone is found. If there is a cosmic administration by divine beings of higher regions that administration has gone down to the depth of degradation. I like to know if there is any arrangement of cosmic administration.

**SWAMIJI:-** There is an arrangement for cosmic administration just as you have an arrangement for the administration in the world. Human world is having arrangement for the administration of different spheres by different class or country of people. Divine administration in the cosmos is having all embracing authority. Different realms in Brahman are ruled over by different authorities just as you see administration here.

It is by wish only those higher realms are ruled over. Yet there are guards to protect boundaries of each region. Cosmic administration of all embracing nature is done by cosmic powers who appear whenever there is need. You have heard about the appearance of a wonder to teach Devas as stated in Kenopanishad. You have heard that an appearance took place from Brahman as Sri Ramakrishna. He is said to be an incarnation of God. Incarnations take place from the Kingdom of God only. The child Ramakrishna appeared from wonderful divine light where Swami Vivekananda's soul was existing in meditation on Brahman. That is the most supreme state of Brahman where material powers and divine powers begin to manifest. The soul of that sage was existing in Brahmananda Samadhi from time immemorial. Whenever there is need he used to manifest in the lower region of earth to spread knowledge of Brahman and to lead human souls to Brahman. So he is to be considered as Shiva who leads men to salvation. In this age there is the need for worldwide adjustments in religious tenets. His advent was essential. He was brought down by the power whom people call Mother of the universe. It was the appearance from that

Power Divine that invoked divine glory from the wonder existing in that state from beginningless past as giver of Salvation.

**DISCIPLE:-** Are you meaning your own existence there? Then why do you bring out the declaration with so much difficulty and hesitation?

**SWAMIJI:-** Yes, there is difficulty to speak about me as I myself am speaking. Yet I manage as if I am talking as a third person. Then there are other difficulties. I was considered as Shiva by Sri Ramakrishna. It seems that I myself told when I was a child that I was Shiva. It is said that I had all peculiarities considered to be of Shiva. I now know that I have nothing to do with the deity known as Shiva. He is existing in the state of God consciousness to bless his votaries. He is described as giver of salvation by Hindus. He is also considered as the deity presiding over the cosmic activity of destruction. Time is the factor that is doing the duty of destruction. Shiva has nothing to do with destruction of everything. He may be considered as the deity who leads human souls to the abode of personal Gods. Even then I say that He is

only presiding deity over such duties. There are divine beings and divine powers existing manifested to do these works. Shiva is only a symbolical Godhead for such activities. Attainment of the state of personal God is not real Mukthi. Eternal salvation is really attainment of supreme principle or Brahman. There is no officer or messenger of God to guide human souls to the abode of sublime divinity. Brahman, the Absolute is visualized and meditated upon by the aspirant and in the course of that meditation the soul of man may give up all connection with the human body. That soul will become wonderful principle, Brahman. No guide is necessary for this Mukthi. No guide can assist in this attainment of salvation as all those divine beings are existing much below that state of Brahman. Superconscious experience of Brahman is leading the soul of man to Brahman. That experience is much beyond the state of existence of divine beings of both eternal and temporary nature. Eternal beings are divine souls existing in the Kingdom of God in the upper and lower extremities. There are some existing within that region to give revelations to human souls and also to be associates of personal Gods. Divine powers manifest for doing cosmic

duties and disappear immediately. Some of them exist for years together after their work. I am sorry to say that these powers who remain after their work will be doing mischiefs of all kinds. They will at last perish by the wish of God who is sublime divinity. I have no duty to lead any to the Kingdom of God or to the Kingdom of Brahman. It is these powers who spoke through Sri Ramakrishna and myself that I am Shiva. They thought that I am existing to lead all to the abode of salvation. I am existing manifested as a divine glory in Brahman to come down to this plane of earth whenever adjustments in Brahma Vidya and new revelations in Brahma Vidya are needed. I came to this world before this also to make adjustments and to give Brahma Vijnanam to human society. I may be considered as giver of salvation as I give knowledge of Brahman to human society. Now you can understand that the attainment of Brahman is not through guides. Those who attain Brahmaloaka and Kingdom of God and also all states of existence below that in divine realms are to be guided by divine beings. Celestial states are also to be attained through such guidance. Prethas will have no guides. They will be wandering in darkness and miseries. If men

in this world make them purified by certain rites they may be able to attain the state of ancestors known as Pithruloka by the help of powers developed from those rites. Direct attainments to that state of ancestors is possible to those who are devoted, moral and charitable in nature. They will also be guided by celestial powers developed from their life and activities.

DISCIPLE:- I like to know if Sri Sankaracharya was not a divine person who was born to spread knowledge of Brahman.

SWAMIJI:- There is no need of such a question. It is he who has founded Advaita Vedantha properly.

DISCIPLE:- Is he also considered to be Shiva ?

SWAMIJI:- You can know from the followers of Sankara that he is an incarnation of the glory of Shiva. His work was inspiring human beings to attain Brahman, the Absolute or Brahmaloaka.

DISCIPLE:- Was he also existing in Brahman along with you ?

SWAMIJI:- No, he was a new appearance from Brahman. He was born with a glory of Vidyamaya Sakthi in him and he did wonders in his life.

DISCIPLE:- When you are existing as wonderful glory of Brahman why a new advent was necessary ?

SWAMIJI:- All these are unnecessary questions as all these cannot be understood by men. However you have asked me and I am answering. His method is really leading one to the state of Brahmaloaka only. I do not lead anyone to Brahmaloaka as I exist much above that state.

DISCIPLE:- You described path of Karma and devotion also when you were in this world. Those paths are not for attainments of sublime divinity of Brahman, the Absolute.

SWAMIJI:- I told you that these are unnecessary questions. However I shall answer. Sri Sankara came to this world as invoked by glories of Savithri Sakthi. I know that you are thinking about my statement that he had a glory of Vidyamaya

Shakthi in him. Yes, his state of attainment and existence was in Brahmaloaka as he had no Samadhi experience while living in a body. He might have shown wonders of various order due to that wonderful glory of Vidyamaya Sakthi shining in him. But he had no time to spend in meditative attempts. These powers are so bad that they do not keep men who propagate Brahma Vijnana in this world for very long time. You know that these powers are the authorities of the body. Sri Sankara was taken away from this world when he was young. He had to attain Brahmaloaka, enter into meditation on Brahman as he knew various types of Brahma Vidya meditations and slowly attain Brahman, the Absolute after leaving this world. I am always leading all to the abode of sublime divinity. These powers who are known as Savithri Sakthis or Vaikunta Sakthis are always against me. Yet, I come down as invoked by Vidyamaya Sakthi of Chinmandala and do my work here. This time my advent was to make most wonderful adjustments and renaissances. Vidyamaya Sakthi took birth as Sri Ramakrishna and Sarada Devi to make worldwide adjustments and wonderful renaissance. It is to associate in their life that I was called for by that

power. That power wanted to have the soul of Rama who later on became Krishna also to be in Sri Ramakrishna for making this adjustment. You must know that the soul of Rama was the head of the Kingdom of God for years together. Certain adjustments were necessary at the beginning of this age of Kali and the soul of Rama was born as Krishna then. Thereafter the living head of Vaikunta is Lord Krishna. You are thinking that there are so many regions in Vaikunta and so many deities are authorities there. It is true that there are many deities and many regions where they preside over. But there will be one living head over all these divine beings and powers of the Kingdom of God and that is that soul. The present one is a most wonderful cosmic adjustment about which you men cannot understand anything. Sri Ramakrishna's advent is from the most supreme state of Brahman with wonderful glories of Vidyamaya Sakthi. Sri Sarada Devi is also from that state of wonder known as Brahman. The soul of Rama or Krishna is from the state of God-consciousness. All these appearances are taking place as directed or invoked by Mother Divine who is the authority over all these universes. The present adjustments are affecting the whole

universe and are all-embracing in nature. So I too brought out all paths and Yogas together to a state of renaissance. I was not at all willing for such an adjustment as it will be degrading, but the influence of that wonderful power made me yield before the will of that power. I made renaissance between all Yogas. Similar renaissance was made between material science and spiritual science as well. Again I had to make renaissance between worldly activities and divine activities and thus I introduced social service as divine activity. Divine communion and meditation alone were my methods so far in this world, but new adjustments are essential now. All Yogas must culminate in one all-embracing divine Yoga and all realizations must culminate in one and the only attainment of Brahman. Different religions and paths must find a common goal and all-embracing Vedantha must become the basis of all. All religions must evolve as divine paths leading to the most supreme divinity. The lowest practice must be accepted as stepping stone to the higher and higher conceptions and practices and all methods must become evolved as Methods leading to the most supreme oneness and divinity. Superstitions must be driven out of the human

society and rational and scientific views must be accepted by all. Infinite description can be made about the new adjustments needed now. You have seen that ladies are free to live religion and to attain the most supreme goal now on account of the new adjustment. You have seen that caste is not a bar in attaining divine heritage. You have seen that service to human society can be considered as service to God and worship of poor and needy can take the place of worshipping the high and evolved. Then again you know that realization alone should become the goal of life. Wonder developments and developments of powers and glories were glorified so far. Now men are capable of showing much more wonderful feats in the field of material science. Spiritual attainments alone are to be aspired for hereafter. Chanting stanzas and Manthras, reading Vedas or Upanishads and discussing Vedantic truths are of very little use in spiritual life. Man must get evolved as divine spirit. He must make his mind inwardly turned and he should march on towards the infinite abode of immortal bliss. These are all adjustments needed in this age. Realizations of all kinds should find unity in one. One God should be seen as having all aspects

as the aspirants conceive. One principle must appear as differing Godhoods instead of manifested glories existing as personalities to bless votaries as personality will bring up narrowness and superstition. All these adjustments are for the higher regions. The most supreme and sublimely evolved principle must become the highest goal of men if they want the highest experience of divinity. Advaita Brahman as all-embracing principle without the distinction of good or bad or divinity or devilishness is attained by Sri Ramakrishna and He became Brahman itself. That state of Brahman is again evolved as sublime divine principle untouched by anything bad in and through His life. He became uncontaminated and pristine divinity itself through His attainments in life. That wonderful existence is the goal hereafter. Without any distinction of caste, creed, colour or nationality, without any distinction of east, west, south or north, without any distinction of high and low and without any distinction of Godhoods of any order all must attain the state of divinity beyond all powers in Brahman to enjoy immortal bliss. This adjustment is the need of future existence. To make this adjustment the advent of Sri Ramakrishna took place on earth.

Those who follow His ideal, those who follow His path of devotion combined with knowledge, those who follow His method of very serene meditation alone shall attain that kind of most divine salvation. The experiment was made in that most wonderful life of Sri Ramakrishna. I was called into the arena of such an experiment to declare before this world that the most supreme knowledge of Athman alone will save this world from peril. I wanted to do my work as before, but the power manifested for cosmic adjustment came to me and compelled me to make adjustments according to this age. I did it. Time is running fast. Eternal adjustments are impossible. I have touched all points needed in this age. Sri Ramakrishna lived most divine life proving divine existence of God and possibility of attaining that wonder known as God. He made me the instrument for proving that God can be realized by mere wish of a divine being. He declared that anyone can attain God if he wants while living in this world itself. He proved that the most high attainment declared in scriptures are attainable by all. He proved that there is only one God whom men call by various names. He attained that God while in a human body and lived as divine being,

being intoxicated by divine bliss. He proved that this life here can be converted into divine existence. I was a witness for all these wondrous developments in this world. I had to declare all these truths in the east and west in most divine voice and ask all to go beyond all differentiations of all kinds. This was my work. I do not think that Sankara or any other soul had such responsible work and duty. Yet these powers were fighting with me always. I had to fight throughout my existence in this world as a man as they did not want my method of Brahma Vijnanam.

DISCIPLE:- Why Swamiji, it is these powers who brought you down to do your work. How could they fight with you ?

SWAMIJI:- Yes, it is said that it is their play. However I do not like the method of play. You know that I am the person who suffered the most for the sake of spreading the message of Vedanta throughout this world. If it is the work of divine powers why did they give me so much trouble? Poverty at home, poverty in the motherland, poverty for my personal life and poverty for my purpose or work - in the

middle of all these poverties I had to live terrible life as directed by powers. They did not help me in anyway. They did not allow me to live for some years more to complete my plan of work. They could not make any other soul the instrument for spreading Vedanta all over this world as no one else can do the work like me. Sankara was brought down and he did regional service and he made ways and means to attain the particular region of Brahmaloaka only inspite of his declarations of Brahmailidyas. He had to fight with followers of Karma-kanda of Vedas. I had to bring up an adjustment with Karmic powers and I brought up new méthods of Yagnas as worship of souls as worship of God. Lord Buddha did it. Lord Christ also did the same adjustment. They were not following Hindu conceptions of God. They were also brought down by these powers to make adjustments. Lord Buddha fought with these powers as He did not find satisfaction in their ways of plays. Lord Christ obeyed them, but these powers duped Him by ending His life in crucifixion.

DISCIPLE:- I do not understand what Swamiji is saying. These powers bring down great souls for the good of the world. Those

great men do the work of these powers. What you say now is that these powers always fight with such great souls.

**SWAMIJI:-** Yes, it is the nature of these powers to fight with all great souls who carry on the work of adjustments. Powers in this world of gross universe are always making all souls living here world-minded. If anyone wants to be God-minded or Brahman-minded these powers of the gross universe will obstruct and stand in the way.

**DISCIPLE:-** Who is the power who invokes these divine souls and then asks them to come down to this plane of existence to carry on wonderful divine duties.

**SWAMIJI:-** It is the most high state of Vidyamaya Sakthi that invoked me and asked me to come down to this plane of earth. It is again the most high state of Vidyamaya Sakthi that invoked the individual soul of Lord Buddha from Brahman to come down to this world to show the way for salvation. That aspect of Vidyamaya Shakti is always trying to help all souls to attain evolution and to attain sublime divinity. The wish of that Sakthi is helping

natural evolution for all souls when they are in evolving state. After those souls attain human life the wonder called Vidyamaya Sakthi is giving help and guidance for their divine evolution by giving revelations through divine beings and powers. That wonderful power sends Mahapurushas, sages, saints, teachers and incarnations to this plane of earth to help human beings to gain divine evolutions and attainments. Wonderful indeed ! These most wonderful powers who carry on cosmic administration create obstructions and hindrances for such divine attainments. These powers are very powerful as they are of lower states of existence. It is they who made Sri Ramakrishna also suffer much although He was an advent from the source of all Sakthis.

DISCIPLE:- I do not understand the meaning of all these declarations of Sri Ramakrishna and yourself. All are manifestations from Brahman. What is the meaning of telling that one is Sakthi aspect and the other is Purusha aspect. Do you say that all women in this world are from Mahasakthi only ? Who is really that Sakthi ? So far your explanations were leading to the conclusion that Brahman in vibrant state is

called Sakthi or Mahamaya. It was again declared that all souls are from this Saguna Brahman. There is no stand for the conception of Purusha and Sakthi.

SWAMIJI:- You have asked a very important question now. It is really unexplainable and ununderstandable. Yet, men describe Purusha aspect and Sakthi aspect and declare that all women are from Sakthi aspect of Brahman only. Individual souls are from Advaita Brahman and it is therefore said that it is from Saguna Brahman. This Saguna Brahman is only a principle beyond all ideas of sex. Can there be a development from such a Brahman that will bring up souls of males and another development that will bring up souls of females. Sri Ramakrishna declared that there is Sakthi aspect in Him and that there is Shiva aspect in me. Scriptures speak of a view that all ladies are from Sakthi aspect and all men are from Purusha aspect. You know that the soul is divine spirit only beyond all differentiations. One who goes beyond the idea of sex alone can reach the most supreme principle. Sex is concerning astral and gross bodies. Causal body will have no sex awareness at all. One who is in the depth of

meditation cannot have the awareness that he or she is male or female. 'Tness alone will shine and identify with supreme principle in that state of meditation. In spite of the declarations of scriptures and declarations of Sri Ramakrishna you see now that there is no distinction of Purusha and Sakthi in Brahman. It is in the astral kingdom that these aspects are manifesting.

**DISCIPLE:-** I like to know if there are really these two aspects in spirit. Bodies may have both these aspects and body minded self also may have the awareness that it is male being or female being. There is no possibility for Spirit Divine to have the awareness that it is male or female.

**SWAMIJI:-** Scriptures say that there are two aspects of male and female in Spirit. It is known to you that Spirit and matter exist in combined state as Brahman, the Absolute. On account of this union a third principle really appears and that principle is really Sakthi. That is consciousness pure and divine. It is from this consciousness that individual souls are manifested. It is from this consciousness that all Gods and Goddesses and also Vidyamaya Sakthi and

Avidya Maya are manifested. That wonderful principle known as Spirit exists as uncontaminated divinity beyond this combination and that itself becomes combined with material powers and remains as Brahman, the Absolute. Gross matter is developed from material powers in a lower stage. Combined state of spirit and material powers which is known as Brahman, the Absolute develops the most wonderful state of power and this power is real Mahamaya. I did not want to describe all these ununderstandable secrets so far, but you are going on asking questions after questions to disclose all these. So I am telling you although all these are truths beyond discussion. This Mahamaya is really bringing out all creations by mere wish from Brahman. This Mahamaya is wishing for male and female aspects in Brahman and this itself is wishing for cosmic developments. This is the power that is producing Brahma Vaivarthakecha from itself as it is really Brahman itself. Due to the wish of this most wonderful power divine Purusha and Sakthi aspects develop in Brahman. From these aspects Gods and Goddesses are manifested as symbols of Godhood. From this Mahamaya alone supreme God as all pervading principle has manifested. This

aspect of Brahman known as Mahamaya is the source of all souls, Gods, Goddesses and divine powers. There is a wonder known as Maya in this plane of existence besides the natural power. This Maya is always inducing the soul of man to be material minded enjoying all pleasures of this world. There are terrible powers of lower regions also existing manifested there from this Mahamaya. I did not want to describe so much in detail. So I said that Brahman alone is the source of everything. Really this Mahamaya is nothing other than Brahman, the Absolute. Similarly this Mahamaya itself is appearing as male and female aspects of Brahman. Mother Divine is this female aspect and Param Purusha is the male aspect. All souls appearing from this Brahman or Mahamaya aspect will have one of these aspects or Bhavas in them. Sri Ramakrishna was a human being who cannot know secrets of higher regions. He was always in trance possessed by various types of powers of all higher regions as His advent was for various divine purposes. In that state of trance He declared all these secrets as those powers knew all cosmic secrets. All superhuman declarations made by Sri Ramakrishna or Sri Krishna or Sri Rama or any

other sage or saint are really made by these powers who are all-knowing. Sri Ramakrishna once worshipped His photo seeing His Mother Divine shining in it. All incarnations are glorious because of the powers shining in them. All Gods and Goddesses are mere individualized souls existing to bless devotees. Wonderful powers are shining in them. These powers are really carrying on cosmic administration. Now you have known that wonderful powers invoke divine manifestations from Brahman to carry on cosmic duties and adjustments. You may imagine that powers of different realms will invoke divine manifestations from the divine principle pervading in those realms to make adjustments there. There are eternally existing divine beings existing in those realms to carry on divine duties.

DISCIPLE:- Swamiji, you told now that there are male and female aspects in Mahamaya aspect of Brahman. Do you think that there is any difference between these two aspects.

SWAMIJI:- Soul from male aspect will get a male body and female aspect will get a female body. This is the effect of having

these two aspects. Souls will identify with those bodies and they will have subsequent similar bodies as they are conscious that they are males if they had male bodies and that they are females if they had female bodies. In their sub-conscious mind and awareness they are convinced that they are so. From this description you can know that female soul will always be a female till it goes beyond the differentiation of sex. Each soul will remain in the same sex as long as it is having an astral body. You know that there is nothing peculiar found in men and women except that they are having male and female bodies. Spirit is beyond sex. Soul when in causal body is having sub-conscious impression that the person is male or female, but there is no appearance or form for causal body except being a flame of light divine.

**DISCIPLE:-** I want to know if the causal body is the cause for all other kinds of bodies and all death and birth miseries.

**SWAMIJI:-** The individual soul is manifested from Mahamaya or Brahman which is a wonder in existence. It is not spirit or matter or combined state of spirit and matter. It is from a wonder appearing

from the combination of spirit and matter that all souls are appearing. This wonder appears as innumerable souls of living beings of different realms of spirit. In higher realms this wonderful entity known as soul exists in divine glory as divine light only. Human souls will see them in human shape, but they are really flames of light only. Souls for this gross universe appear from both male and female aspects of Mahamaya, enter into different bodies and develop as male or female species of living beings.

DISCIPLE:- Devas also are not having astral bodies like men, I think.

SWAMIJI:- Yes, Devas also are existing as divine light only. Men like to see them in their own shape and therefore they see so. You know that men of different race and country may see them in their own way. There is a wonder that different people will hear talks from higher beings in their own language and these higher beings hear and understand talks from men in the current language of those men. Cosmic power is so very wonderful to transmit awareness into different languages of people. You know that cosmic power is intelligence and that

it is mere awareness. There is no question of language there. Awareness of men hears in the language known to them. This soul when it appears in this gross universe enters into ignorance and darkness as I told you and it is slowly getting evolved through different lives in different bodies. Souls appearing from male or female aspect of Mahamaya remain as male or female although they pass through different bodies without any clear awareness. In the life in a human body the soul gains clear intelligence. Till it goes beyond the awareness of the individual existence the soul will have to go higher and higher and at last it will attain oneness with sublime principle.

DISCIPLE:- I think that those souls who are called eternal beings are also existing as males or females.

SWAMIJI:- They are mere lights only. They have no distinction of sex.

DISCIPLE:- Divine powers may be females.

SWAMIJI.- They are mere powers only. They can appear in any form if they want.

DISCIPLE:- You told Swamiji, that the most supreme power called Mahamaya is appearing as male and female aspects. That means that Mahamaya is appearing as Purusha and Prakriti. Prakriti is Mahadevi. So the power can be female.

SWAMIJI:- Power is power only. Mahamaya appears as different souls as male or female aspects and those souls gain bodies suited to, these aspects. There is no existence of Mahamaya as a male or female principle. Gods and Goddesses are light divine only. Men realize them in the form of deities as they conceive and worship. Each realm of spirit is having certain constitution for its administration. You know that Indra is the head of the Kingdom of heaven. There are other Devas as his associates to rule over. They exist there in celestial glories. Those human souls who attain the kingdom of heaven shall enjoy bliss in company with these divine beings in celestial regions. Vaikunta is said to be ruled by Vishnu, but there are different Vaikuntas for the reign of different deities. There are any number of divine beings of divine origin to carry on divine duties there. Human souls who attain that ~~reign~~ of Vaikunta enjoy  
region

divine bliss in company with these divine beings in the presence of Gods there. There is an administrative head in Vaikunta who controls these divine beings and divine powers. That soul is the living authority in Vaikunta. All Gods and Goddesses are of course authorities over their devotees but the one who is having glorious existence there as living authority alone can give directions to divine beings and powers to do divine duties. Many may come down to this plane of earth during the time of incarnations. These directions are given by the real authority. Once in a while divine beings take birth in this plane of earth to bring up divine vibrations and divine flow to inspire many and to lead many to the abode of God. New appearances of divine souls to bring up upheavals in divine developments take place as Mahapurushas. It is they who try to save many souls to attain God. Divine beings guide such lives and divine powers manifest in them to carry on divine duties. These great and wonderful manifestations of divine personalities take place once in hundreds of years only. Taking refuge in them is the way for human beings to attain salvation.

**DISCIPLE:**— Please explain those things well as they are beneficial to all.

SWAMIJI:- They are ordinary souls of men who live ordinary lives and get evolved in this world. They get highly evolved here by passing through spiritual disciplines. These great men can help others with their associations and instructions. They can elevate ordinary souls by wish and blessings. There are Muktha Purushas born to help human society with spiritual inspirations and blessings. They are also saving human beings from miseries. There are Acharyas or world teachers and incarnations of God born to teach and guide men and establish Dharma or righteousness in the world. These are all taking place as ordained by divine powers of higher regions. Once in a while appearances of certain divine lives take place in this world of men to inspire men with most divine ideas and ideals and also to make a wonderful deluge of divine power so that many will be immersed in that divine and wonderful deluge. There will be wonderful flow of divinity taking place on account of the advent of such great men. They are invoked by most divine Vidyamaya Sakthi who is known as Brahmanandakari — giver of bliss of Brahman in Samadhi — and are possessed by that wonderful divine power. You may not find many Mahapurushas of

that type manifested in this world. Swami Vivekananda in this life and in his previous lives appeared as Mahapurusha of that order. Lord Buddha appeared as Mahapurusha of similar order. Sri Ramakrishna was a wonder as He was the conglomeration of all these ideals. This aspect of Mahapurusha also was in Him. Most of the Mahapurushas are trying to lead men to the abode of God or Brahmaloaka. I told you that all these directions and invocations are given by wonderful powers to lead human souls to the abode of immortal bliss. It is the nature of Brahman to exist with manifested glories of creations. All such glories of higher regions are existing in bliss only. Men in this world are groping in darkness searching peace and bliss eternal. Other creations in this world do not possess discriminative faculty and they grope in darkness only. Men are blessed by divine powers with discriminative faculties, revealed knowledge and teachers and guides as described above. Yet the power of Maya pervading in this world is so very strong that human souls are obstructed in every way in spiritual life. Vidyamaya Sakthi in its unbounded grace has sent a few divine souls as Mahapurushas in this world. Those who take shelter

at their feet alone can gain higher and higher attainments and at last salvation. You know that the ego consciousness in the individual soul is keeping the soul as a manifested glory in Brahman. If that individual consciousness is destroyed and cosmic or Brahman consciousness is attained the soul of man will become Brahman. There are various devilish powers appearing from Maya to disturb and trouble human souls by various influences. So it is declared by higher beings to dedicate the I-consciousness at the feet of Guru. One may dedicate the ego consciousness at the feet of God. Who knows what is God and who has seen God. Dedication will remain as mere mechanical activity only. So dedication at the feet of Guru who is a man is essential. Devotion to Guru, adherence to his directions, service to Guru and practice as directed by him believing fully well that it is the way leading to God will invoke Guru's grace and that grace will lead the soul of man to God. You are thinking that all Gurus are not very divine to bless disciples to attain God. Guru's grace will really flow from the principle known as Saguna Brahman only. All devotions and worships reach that wonderful divine principle and divine grace will flow from that principle

only. All powers are originated from that Brahman and existing in that Brahman doing their duties and works. It is they who have ordained different worships. Those worships reach Brahman and grace will manifest from Brahman flowing towards devotees. This grace of Guru is thus manifesting from Brahman only. Guru may be capable of blessing disciples if he is highly divine. There are very few Gurus of that order. Ordinary Gurus also may bless but their blessings may be of every little effect. Disciple will invoke Guru's grace through devotion and service to Guru and adherence to Guru's directions. Guru's grace will appear from Brahman and the disciple will become blessed. There is one secret to be known. I told you that a Mahapurusha's advent will cause divine upheaval and flow of divinity. There will be a flow of wonderful divine power towards the goal of supreme divinity as wished and caused by such a life. Those who take refuge at the feet of a Mahapurusha alone can get the help of that flow in life and that flow alone can lead one to the goal of life or eternal salvation. Sages and saints in the order of Mahapurushas will have wonderful spiritual power behind them and the disciple can take refuge at the feet of the

Mahapurusha who is at the fountain head of the flow of divine power. Such disciples will gain help from that wonderful divine flow to cross all obstructions created by Maya. Individual saint who is not belonging to any order of Mahapurushas will not have that kind of flow to help to cross obstructions. You are thinking to ask who are these Mahapurushas. Buddha, Sankara, Ramanuja, Madhwa, Christ, Nabi and such others are real Mahapurushas. Men must take shelter at their feet if they want to cross the barriers of Mahamaya in this region of worldlines. These helps are provided by Vidyamaya Sakthi who is always leading upwards or Godwards. Maya is a lower manifestation from Mahamaya who is wonderful in existence. All divine and devilish manifestations are from Mahamaya. Maya, the lowest manifestation from Mahamaya is always forcing human souls to grope in darkness. The soul of man if divine will be taken up by the flow of divinity towards the highest extremity of material influence. There the soul will witness a wonderful flow of divine current full of divine light or fire. The soul cannot cross that flow. If the soul is evolved into divinity and if it is devoted to Guru it will be in a wonderful state of

trance and in that state Guru of that aspirant will be seen before him. You need not think that it is the soul of Guru that is appearing there. Guru will be in the state of existence where that soul is to gain experiences fit for his life. But the devotion to Guru of the disciple will invoke divine appearance from the power of God and that appearance will be in the form of Guru. That Guru will again give most wonderful initiation and dip the astral body of the devotee into that most wonderful flow of divine fire. When the soul comes up that Guru will give him a divine body made up of a power known as Manthrathmika Sakthi. This body is called Manthramaya Sarcera as it is made up of the power of Manthra only. It is the Manthra with which a person is initiated that is causing these developments. Guru is called spiritual father as he is the cause for developing a spiritual body. You are thinking of asking if divine beings will not appear at the time of death to lead the soul of men to the abode of God. It is possible to have such appearances of divine beings, but this is the way of march towards the abode of God. I have told you that those who attain Brahman direct need not follow these paths. They can pass away while in

deep meditation. Others will have to follow this path known as Divya Yana after death. The soul will gain Manthramaya Sareera (body made up of power of Manthra) and then enter into divine region full of divine experiences. It will pass through wonderful regions full of bliss and divine light. It will witness wonderful scenery full of mountains forests, trees, plants, flowers, fruits, leaves buildings, rivers, lakes and oceans full of bliss and bliss only. The soul will be in unspeakable divine joy in that state of wonderful trance. The soul in that march will reach various stations where there will be divine glories of God existing as manifested divinities, worship there, take blessings and guidance from there and then advance in that most wonderful region of divinity as directed by that divinity. It will pass through wonderful experiences and wonders of scenery till it reaches the most wonderful extremity of that region known as Thapoloka pervaded by Gayathri Sakthi or Manthrathmika Sakthi. There will be another flow of divine current impassable as before in front of the aspirant. Guru's grace will appear there also and give purifications and initiations there and invest the soul with a most divine body made up of

divine power. The soul then will enter the Kingdom of God and advance there also amidst wonderous scenes of divinity. It will attain the abode of Vishnu where the real Vishnu and Parshadas and also all others of that state will accept and install him with all glories as a divine soul of that state of Vaikunta.

**DISCIPLE:-** Why do you say Swamiji that Vishnu will do all these services. Those who enter the region of Shiva or Devi are to be glorified by those deities. Is it not ?

**SWAMIJI:-** No. Vishnu is the head of the state of Vaikunta. He is said to be the deity presiding over the activities of preservation and protection. In fact he is symbolical head of that activity. You know that men are protecting and preserving this gross universe or at least this gross world. Men can poison the sky and destroy the purity of infinite expansion of sky with poisonous gas if they want. Vishnu is really not capable of preventing them from doing all such degrading activities. Now you can see in this world that men are doing terrible degrading activities in various fields of life. Vishnu is not interfering in any way. Vishnu

is really the deity who is maintaining divinity and dignity of the Kingdom of God and He is the head there. Shiva and others are deities existing in the Kingdom of God as heads of their assemblies of devoties in different regions there. The states of Lord Christ and prophet Nabi also are under the supreme lordship of Vishnu. A glory of Vishnu is controlling all divine and eternal souls and divine powers in the Kingdom of God. That glory was Lord Rama for years and then it entered into Lord Krishna and He became the authority for controlling them. You cannot understand all these descriptions. So I stop it here. Know that human souls are heads in many of the spheres in higher regions. This is how the administration in the cosmos is going on.

DISCIPLE:- Swamiji, all these descriptions are relating to the administration of the higher regions in Brahman. No one can understand if these arrangements are true. It is now clear to me that divine powers carry on the administration of the whole cosmos by wish and invocations. Regional or spherical administrations are also carried on by powers reigning in different planes of existence. Divine beings of each

region will have divine duties. Probably Indra will be controlling Devas and other categories of divine beings of Pithru Mandalas and he is the head of Pithru Mandala. Vishnu is the head of Kingdom of God and Brahmaloaka and His glories will control all divine beings and powers of those regions. You did not explain who carries on the duties of Chinmandala and beyond that. I have heard that Shiva and Devis have many glories of Bhuthas and different kinds of Powers. I did not hear who and how this world of men is being administered by divine beings. Similarly I did not hear who is managing the affairs of nether regions.

SWAMIJI:- I told you that divine powers rule over the whole cosmos. Chinmandala is ruled over by powers only. There is nothing to rule over the divinity beyond the state of Advaita Brahman. Sublime divinity exists everywhere in self same glory. There are no divine beings existing in the state of Advaita Brahman or Chinmandala as that wonder is beyond individual's existence in individual awareness. All souls who attain Brahman will have Brahman consciousness only. Divine powers play there and make knowers of Brahman intoxicated

with divine knowledge and bliss. Indra is the head of Pithru Mandala and all classes of souls existing there. Human souls may remain as heads in different regions under Indra. Shiva is said to be the head of Shiva Bhuthas and Devis are also considered as heads of wonderful powers. These are all stories to make devotees enjoy divine joy. Shiva exists as wonderful glory and divinity of the state of Shiva. Others also exist as glories and divinities in their states. There are no glories as Bhuthas or demons or mischievous powers existing in higher regions. This world is ruled over by men. They may invoke God or divine powers for helps. If men receive blessings from higher beings they may become glorious and successful in life. Nether regions are ruled by powers reigning in them. Those powers are terrible in nature. They purify souls in various ways. I do not want to describe all those details here now. Know that powers of terrible nature rule over nether regions just as powers of divine nature rule over higher regions. From all these you have come to know that spiritual life and practices are to invoke different kinds of divine powers to help aspirants for divine attainments. Divine realms are ruled over by divine

powers. Human souls attain them through helps and guidances of divine beings and divine powers. There are celestial regions ruled over by celestial powers and divine regions ruled over by divine powers known as Sandhya, Gayathri, Savithri and Pranavathmika divinities. Beyond these powers exists the wonder known as real Brahmanandakari who is Vidyamayi in nature. Beyond this Sakthi there is Vidyamaya principle whose glories are Vidyamaya Sakthis. This principle is new to you. All other powers can be invoked or generated by divine life and practices and activities of human beings. Vidyamaya principle is the result of evolution attained through meditation. You are wondering to hear this declaration of Vidyamaya principle from me. I say that it is existing beyond all powers and is sublime principle manifested from supremely divine state of Brahman. All powers are generated or invoked by life and external activities. They are liable to be spent up, Evolution of the human soul as sublime divinity is attainable through visualising, conceiving, contemplating and meditating on divinity only. Human soul is intelligence. This intelligence is identifying with material objects and the individual awareness is becoming material in

nature. By shaping that awareness in divine fashion, putting it into the mould of divinity and by meditating on divinity the individual awareness or intelligence will become divinity itself. You are now thinking about the material nature of individual awareness. The soul is divinity, but it is now identifying with dirtiness of every kind. No one is willing to think that he or she is imperishable Atman. Each one is feeling that there are miseries, wants, inabilities, ignorance and insecurities always. Divine nature is to feel that one is beyond all these and is in divinity, knowledge and bliss. You are thinking that it is impossible to feel divine when one is not exactly so. The real nature of the soul is divine, but there are coverings of matter over the self which is considered to be a centre by some, while some others consider it as a flame of light. These coverings are really creating darkness and ignorance to the soul of individual.

DISCIPLE:- I do not know how the self is having coverings of matter. The soul is manifested from Brahman or Mahamaya of very divine nature which is developed from the state of union of spirit and material powers. How can that soul be having coverings of matter.

SWAMIJI:- The soul manifested in this plane of gross universe goes to the depth of gross material existence. That existence is below all manifested glories. Utter darkness in the shade of all manifestations reigns over there. The wish of Brahman or Mahamaya forces the Atman to reach that state of darkness. From there it is slowly shining as a wonder known as life-force in grass or plant or tree. There is no casual body even to sheath the soul in that state. It shines as life or life force. Slowly it enters into insects and worms after transmigrations in bodies born sprouted out from earth. When the soul was in utter darkness there was no knowledge shining in it.

DISCIPLE:- I do not understand what Swamiji says. The soul is a spark or part of Brahman which is knowledge and bliss. How can it become ignorant although it is in darkness.

SWAMIJI:- Darkness is ignorance.

DISCIPLE:- What do you say Swamiji? Even in the midst of darkness at midnight I am full of knowledge.

SWAMIJI:- I did not mean darkness of that type. It is darkness when the soul

is in gross body. Before entering into any kind of body the soul exists as spirit only. If that soul is in darkness, that darkness is ignorance. Slowly the individual soul enveloped in ignorance enters into the body of a plant and it gains experiences fit for the life of a tree. Then again it enters into the bodies of some insects. It gains experiences of various kinds in the bodies of those insects. Each experience will develop a covering known as tendency and impression over the soul. The soul passes through various lives in various bodies before it enters into a human body and it gets various coverings of experiences. These coverings are giving identifications with all those bodies and experiences. To get rid of all those identifications the soul will have to pass through years of identifications with divine objects or principles. You know that intensified identifications and intensified awareness that the soul is divine is the purpose of contemplation and meditation. One after the other, those coverings will be removed by passing through meditative life for a very long time and intensified identification will be established as divinity. This is how the soul becomes free from all coverings of ignorance.

DISCIPLE:- I thought that the soul will have to become free from all five sheaths and three kinds of bodies to get rid of ignorance.

SWAMIJI:- Yes, the soul must become free from all sheaths and bodies to gain eternal salvation. All these sheaths and inner bodies are developed in moving living beings while they are living in gross bodies, but they will become extinct after death in all living beings except men. Men are ordained to be answerable to all their Karmas and they are bestowed with a wonderful glory as discrimination. As they are answerable to their Karmas they gain certain powers from all their activities in life. Those powers remain as the inner sheaths or bodies of the soul of man even after the death of the gross body. Men alone are to travel in different regions made up of different aspects of powers to gain experiences after death according to their Karmas. Powers are glories from Brahman existing in the infinite expansion of Brahman in the forth dimension. Different power realms are existing to give different types of experiences to human souls. Karmas of human beings develop powers suited to those Karmas.

These powers constitute inner bodies and sheaths in men. Animals and birds also develop powers according to their nature of activities, but they disappear after the death of the gross body. They do not gain inner bodies or sheaths after death as they are not to travel in different regions. They immerse into darkness and ignorance after death. This darkness is in the ethereous regions. You know that the soul is enveloped in darkness or ignorance as soon as it is manifested from Brahman. That sheath of ignorance is beyond five kinds of sheaths generally mentioned. This sheath of ignorance will gain tendencies while the soul is free from gross bodies of birds and animals. The soul will pass through various transmigrations in various bodies and attain divine evolution or involution as the march of the soul is towards innermost realms of divinity when one is attaining divine states of experience. The most supreme salvation is attaining oneness with Brahman. The soul will destroy all the five sheaths and three kinds of bodies and then the spirit within will gain freedom from ignorance that was result of associating with matter when it became individualized. This destruction of sheath is by destroying all

desires of enjoyment of pleasures from material kingdom. Renunciation of all that is material and realization of divine state of one's own existence is salvation.

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## SOUL'S ATTAINMENT OF FREEDOM

**DISCIPLE:-** Renunciation brings up freedom from ignorance, tendencies and all inner sheaths ! I do not grasp well.

**SWAMIJI:-** The soul of man does not understand that it is capable of immersing into infinite bliss as long as it is enveloped in ignorance. It is desiring for pleasures from this momentary material world. This desire and attachment with objects of pleasures make the soul of man bound with material existence. This bondage causes developments of various powers and even transmigrations. One has to give up this attachment and desire and gain spiritual knowledge to destroy ignorance. Divine grace is one of the most important necessities to destroy ignorance. Divine grace is the result of devotion to God. By following the path of devotion or path of knowledge one will be able to destroy ignorance and be free. The soul that is free from all inner sheaths and ignorance will be shining as bliss and knowledge itself.

DISCIPLE:- I like to know how this ignorance envelops the soul and how one can get free from ignorance.

SWAMIJI:- The soul is a spark of cosmic divinity known as Brahman. It is really ununderstandable how this indivisible divine principle became divided into individual souls. It is said that it is its nature to exist as one all embracing principle and infinite number of individual souls. Some say that it is due to the wish of Brahman itself that Brahman has become individualised as many. Some others say that it is the nature of Mahamaya to bring up any number of manifestations from indivisible Brahman. I say that the most supreme principle exists as indivisible in eternity. It is existing as wonder of wonders as life giving principle even to Brahman the Absolute. Brahman the Absolute is a state of existence of the same principle associated with the essence of matter. Moola Prakrithi is the name given to the essence of matter by sages of India. Combined state of this essence of matter and sublime divinity brings up a new development and that wonderful principle is Spirit. This is really Brahman and this is Mahamaya. Mysterious is this principle. This appears as many although this is one in real existence. All

Gods and Goddesses appear from this principle. All souls are also appearing from this mysterious Brahman. I have already explained all these to you. On account of this wonderful and ununderstandable nature of spirit it is called Mahamaya. Different powers are developed from this principle. Parasakthi, Chilsakthi and Mayasakthi are manifestations from this Brahman or Mahamaya. Mayasakthi is a wonder that is the cause of all these material developments. It is not hallucination as many think, but it is the wonderful glory that is existing in Brahman as the source of manifestations of all kinds of differentiations. There is really a power reigning in this gross universe always creating material attention and material-mindedness. Due to the influence of this power the soul of man is always having misguided knowledge, attachment and slaveries of various types in this world. This is really the workings of hallucinations. This is due to Maya and this Maya is ignorance. Higher realms are having wonderful glories as higher powers. They reign there inspiring with divinity in a way.

DISCIPLE:- Swamiji, you told me that the soul is enveloped in ignorance as

soon as it is manifested from Brahman. Is this ignorance from Maya ?

SWAMIJI:- It is from Mahamaya itself. Souls manifested for different states of existence in the plane of consciousness in Brahman are enveloped in ignorance fit for those states of consciousness. Mahamaya is really wonderful Brahman having wishes and capacities to make developments according to wishes. In the wish of this aspect of Brahman souls appear from Brahman enveloped in ignorance.

DISCIPLE:- Envelopments of ignorance of souls of different planes may be coverings with matter that is prevailing in those planes of existence.

SWAMIJI:- It cannot be said that those envelopments are made out of the material power prevailing in each plane. It is the mystic nature of Mahamaya that is producing mystic envelopments of ignorance to each soul. You may call this ignorance as mystic power. The soul manifested for the Kingdom of God or Brahmaloaka will have envelopments of ignorance fit for that state. Vidya Maya may be giving enlightenment to those souls as those realms are per-

vaded by Vidya Maya. You know that Avidya Maya is reigning in lower realms only. Beyond Brahmaloaka Brahmananda-kari Sakthi reigns. All souls existing there will be immersing into meditations on Brahman and they will be in knowledge and bliss. Intelligence immerced in divinity is the state of existence in Brahman beyond all vibrations. That is the wonder known as 'Vidyamayam'. Souls who are to be in heavenly regions appear with envelopments of ignorance and exist in Avidya Maya. They enjoy intense pleasures of material kingdom and give such experiences to human souls who attain those states. Plane of departed souls (Pithruloaka) also is within heavenly regions. Below this astral region there is this gross universe. Souls who are appearing for this gross universe are enveloped in utter darkness and ignorance. As soon as manifested from Brahman they go to utter darkness within earth and slowly come out through grass, plants and trees manifesting life-force only. Slowly those souls enter into bodies of living beings and get evolved as life centres. Senses, mind and intellect are developed in higher living beings. At last human body is attained through divine grace. Wonderful divine powers who

are ruling over this cosmos make the souls enter into human bodies through their influence. In human bodies the soul develops senses, mind, intelligence, self consciousness supra-mental state and super conscious experiences also. You are thinking what this supra-mental state is. It is the state of mind in communion with divine principle. That mind can know things of spiritual realms, This glorious human body cannot be attained by a soul that is evolved materially through bodies of birds and animals. They do not gain evolution through their activities in life or through training or through divine life and experiences. Those souls gain natural developments and attain higher and higher types of bodies. This natural development cannot make a soul enter into a human body as human body requires discriminative faculty shining in it. The will or wish of divine powers gives development of discrimination to a soul and that will or wish influences the soul to enter a human body. There are nether regions in utter darkness. Those regions are for purification of human souls. Divine powers who are appearing for short periods exist there to carry on purifications. They disappear into nilness after their time. No soul of eternal

existence are developed for those regions from Brahman. Terrible powers appear and disappear after carrying on the duties.

DISCIPLE:- I wonder why the natural development process do not give evolution to gain discrimination.

SWAMIJI:- Discrimination is based on special laws. Universal laws and developments are known as laws of Karmas. Discrimination is manifested in differing manners in different individuals. Individual's taste and likings are developed in all living beings, but discrimination is a glory in men. Law of Karma is a boon given to human society by divine powers. It is they who give faculties of discrimination and human bodies also to individual souls. Men alone can get rid of ignorance and other bondages of inner sheaths and bodies. Divine glory of intelligence shines as discrimination in men. Men gain inspiration and inspired knowledge. They are gaining revealed knowledge also in various ways. They hear voices from invisible beings and gain knowledge. Sri Ramakrishna used to hear directions and descriptions and used to see symbolical dramas and gain divine knowledge. Wonderful are the ways of these divine

powers. They give revelations through most wonderful dramas. Most exalted moods and Samadhis give divine experiences and knowledge to men. These revelations and inspirations are not gained by any other living beings other than men. All these developments are from divine grace and are to help human souls for destroying ignorance.

**DISCIPLE:-** Divine grace is a declaration found in many of the scriptures of the path of devotion. I do not know if there is any entity existing to bless men. I do not know if real divine principle will bestow divine grace.

**SWAMIJI:-** The most supreme divine principle is beyond all such duties. Brahman, the Absolute is also beyond all desires, likes and dislikes. Whoever goes there shall become wonderful divinities and shall bestow divinity to others. It is the manifested glory from Brahman, the Absolute that is known as divine power and that is bestowing divine grace and blessings. Human beings are wondering at the manifested state of this universe. They are thinking about themselves and considering how they can go beyond this ocean of death and birth. They

alone are searching for truth behind all these manifested states. They alone attain eternal peace and bliss at last. In the course of search some among them went on thinking deeply as to the truth of this wonderful existence of the phenomenon of the universes. They found that there are miseries of various kinds and they wanted to redeem the soul from miseries. They found out that these visible universes are manifested from the state of invisible powers and that those powers are manifested from the principle which is all-pervading and infinite. They got these discoveries after years of searches in the realms of consciousness. Some might have heard wonderful voices from invisible sources while making deep contemplations. They thought that what they heard was the voice of God. Some heard answers for their questions in their meditations. Some might have gained inspirations in their divine moods. However you can imagine that it is impossible for human mind to understand things of super sensual and super mental states and that these informations were gained in these mystic ways. In spite of the knowledge gained in these most divine manners men in the world were immersed in worldliness and worldly life. Those divine

powers in infinite grace sent messengers of God to preach and teach men. Divine personalities appeared in this world to inspire men to live divine lives. Some of them were called sages and saints, some were called world teachers or Acharyas, some were called incarnations of God and some others were called Mahapurushas. Sages and saints appeared in this world as special manifestations of divine spirits. Divine souls of higher realms also used to come to this world as human beings as directed by divine powers. Some of the sages and saints were of this type. Special manifestations of individual souls used to take place from Brahman also to come down as divine saints. Sages after attaining God-consciousness or Brahman consciousness again used to come down as divine personalities to inspire men with divine spirit. You are thinking of the sense of my statement that sages who attained divinity may come down again as men. First of all one has to consider how could men attain divinity when they were under the influence of Maya. You must consider that all these are explanations to make the points clear. No one can say when men began to think about the reality behind all these. As it is beyond proof in gross universe these

searches after truth are going on in eternity inspite of the influence of Maya to dupe the soul of man and to make him plunge in ignorance. You know that the soul is enveloped in ignorance as soon as it is manifested. Due to natural process of evolution the soul gains wonderful manifestations of mind and intellect. Then divine grace gives it discriminative capacities and divine knowledge. Inspirations are given by divine manifestations to some among men and they gain divine tendencies and divinity in life. They go to higher realms of divinity to enjoy divine experiences fit for their divine evolutions gained through all these means. Such souls also come down to this plane of earth to inspire others once in a while. They are sent here by divine grace to help human society. Divine powers influence and direct those souls to come down and take human births to help men over and above the knowledge revealed by them. Whenever there is need there will be other sages or saints appearing from Brahman or from any other higher realms of divinity. World teachers always come from Brahman or Kingdom of God as special manifestations. Some of them appear as glories of Brahman and some appear as glories of the state of God-consciousness.

**DISCIPLE:-** I could not understand well what you mean by these classifications Swamiji.

**SWAMIJI:-** Yes. I said that there will be special manifestations of divine souls from Brahman. All manifestations are really from Brahman. You have heard that various deities are invoked by men in this world to fulfil their purposes. Those deities appear here, but they are manifested from Brahman that is all pervading principle. They manifest with powers and glories fit for the state of existence from where they manifest as glories of Brahman. If powers of the state of God-consciousness are invoking such manifestations those souls will manifest from Brahman in that state with all glories and powers of that state. State of God-consciousness is full of Godliness and glories of God of wonderful powers. Shiva, Vishnu, Kali and all other deities are existing with glories of God. Individual souls appear from that state from all pervading principle to be born in this world as sages or saints to make religious adjustments or to give religious inspiration as invoked by the same powers. Similar manifestations take place from Brahman to become world teachers also from Brahman

direct or from the plane of God-consciousness. These teachers will be seen spreading knowledge about Brahman or devotion to God according to the state of their origin. Incarnations of God appear from the state of God-consciousness only from the divinity reigning over that state. Hindus consider ten incarnations as most important and infinite number of others as glories of God.

\* These ten incarnations appeared from the state of God-consciousness with definite purposes only.

DISCIPLE:- I do not understand the meaning of God appearing as fish, tortoise, lion and so on.

SWAMIJI:- You may take all those stories as stories only to teach evolution theory. Life in water, life in both water and land, life in land but in forest, life in both forest and country side, life in country side, dwarf, fully grown up man, ideal man and God man - all these can be seen from those descriptions of stories. Sri Rama and Sri Krishna were really wonderful incarnations of God. Rama's soul was invoked by Yaga in this world by Dasaratha. Divine powers manifested from Yaga went up and

invoked divine manifestation from the Kingdom of God. Men consider that it is a glory from Vishnu that took birth as Rama. I may say that it is so, but it is the glory from divinity of Vaikunta. Divine powers went up from this earth as manifested glories from Yagas of Dasaratha and they praised Vishnu and invoked an appearance for protection in this world as it was the need of that time. Vishnu's glory appeared from that state of Brahman to protect human society from danger.

DISCIPLE:- Dasaratha wanted a son and he performed Yaga. You are speaking about divine powers of this plane of earth who invoked for incarnation. I am confused now.

SWAMIJI:- Yes boy, all these cannot be understood easily. There was the need of an incarnation of God in this plane of earth. Powers reigning here in this plane of earth wanted an adjustment. They influenced Dasaratha to perform Yagas. It is through invocations of men in this world that divine powers appear here. Those powers alone can go to the Kingdom of God to invoke divine manifestations from there. Powers of

this plane of earth reigning here are not so divine and so they cannot go to Brahmaloaka or Vaikunta. It is when divine powers invoke that wonderful divine beings get manifested. Ravana was a wonderful manifestation from the Kingdom of God as glory of Vishnu who is the reigning divinity there to kill Ravana and his followers to protect men who lived life of righteousness. Dharma is the power that maintains peace and prosperity and also leads the souls of men to the abode of God. Dharma is the power developed from Vedic Karmas. Ravana and his followers were destroying Dharma as they were not allowing Vedic Karma's to be performed. They were followers of mystic methods which developed as Thanthra later on. They did not like Vedic methods and therefore they obstructed all Vedic Karmas. Cosmic power who rules over the whole cosmos wanted an adjustment at that time. Dasaratha was made an instrument to carry on Yagas to invoke divine power. Thus Rama was manifested from divinity of the Kingdom of God to carry on the work of divine powers.

**DISCIPLE:-** Cosmic administration is done by divine powers appearing from

Brahman. They appear as individuals for carrying on special works. Is there any divinity as cosmic power besides these manifested individual powers.

SWAMIJI:- There is Brahman, the Absolute both in Nirguna and Saguna aspects. Nirguna aspect means spirit without any vibration and Saguna aspect is vibrant state of spirit divine. This vibrant spirit is power divine. All aspects, Gods Goddesses and all categories of individual souls are manifested from vibrant state of spirit which is called power divine or Mother Divine. Real Mother Divine is a manifestation from that wonder of Saguna Brahman as aspect of love full of grace and blessings. Sri Ramakrishna worshipped this aspect of Mother Divine. Although not a personified manifestation Mother Divine is really a power having likes, dislikes, wish, knowledge and power. Vibrant spirit or Saguna Brahman will have wonderful glories as manifested powers who carries on cosmic duties, but that principle in its own capacity will have no wish or likes or dislikes.

DISCIPLE:- I did not clearly understand what Swamiji means.

SWAMIJI:- Mother divine is not a personality, but she is a manifested glory of Brahman having wonderful existence with motherly attitude. That aspect will bless and guide devotees and wish for the good of all. Saguna Brahman will exist as wonderful principle with glories of wonderful nature. You need not think that these glories are manifested individual powers. You have seen the ocean with waves in it. Similarly Saguna Brahman is existing with glories of powers in itself. These glories can wish, talk and give guidance whenever needed, but Saguna Brahman as a whole will have no wish or likes.

DISCIPLE:- I did not understand the difference between Saguna Brahman and Mother Divine inspite of your explanations.

SWAMIJI:- Mother Divine is appeared as wished or invoked by divine powers and is having glorious qualities of love, affection, grace, knowledge, anger and similar vibrations in wonderful divine consciousness while Saguna Brahman is existing as manifested Brahman without any invocation and is having nothing of these qualities. Manifested glories in Saguna Brahman will wish and speak. Declarations of these glories will

take effect and thus cosmic administration is going on. You are thinking of asking what impersonal God is. Impersonal God of all pervading nature in supreme existence is a manifestation full of knowledge and bliss infinite to bless human souls with wonderful experiences of knowledge and bliss. Those who attain that God will exist in eternal salvation without any more rebirth. This impersonal God has no wish except blessing all. Those who attain Mother Divine will be sent to this world again if She wishes to do good to this world. She is having desires, wish, likes and dislikes. Glories of Brahman, also can wish, but that wish can be either for the good or for the destruction of the world. Mother Divine does not destroy as she is the mother of all, but she may get angry and punish any for their mistakes. You need not think that all these classifications are of any importance. Men conceive that power and God in their own manner as they do not know what is really existing. Some believe that Mother Divine is the source of creation, protection and destruction. Really it is Saguna Brahman that is doing all these. Divine powers have given revelations giving various descriptions, but men understand in their own ways and they wor-

ship as they understand. The most wonderful principle Brahman is capable of manifesting as invoked by aspirants in any manner with any powers or glories they want. These are all aspects of divinities conceived by many now. These aspects have manifested from that most wonderful principle, Brahman the Absolute. If you invoke an aspect you will gain experience of that aspect in course of time. But your invocation will bring up manifestation for your experience only. Divine powers wish for the manifestation of divine aspects of impersonal or personal Gods, and for Mother Divine and Vidvamaya Sakthi. It is they who gave directions to sages and saints to worship those aspects. Due to their wish these aspects exist manifested to bless all.

DISCIPLE:- Swamiji said that those demons - Ravana and others - were followers of Thanthra system - and that they did not like Vedic Karmas. Do you mean to say that Thanthra is against Vedas. I was under the impression that Thanthra is a development from Vedas.

SWAMIJI:- Vedas and Vedic Karmas are for developing the power of Dharma.

Thanthra and Thanthric Karmas are for the development of mystic powers. The power known as Dharma will make the life in this world full of peace, happiness and prosperity and lead the soul of man to the abode of divinity known as Brahmaloaka. Mystic power will make the life in this world full of glories and powers, but the life hereafter will be guided to a state full of miseries under such powers. These are ununderstandable cosmic secrets, but I say the truth as I am asked. You can know now that Vedas and Thanthras cannot work for the same goal. Thanthras invoke various types of mystic powers and worship them. You cannot say that Thanthras are really developed from Vedas. If Thanthras and mystic powers are used for spiritual elevation they too will be of help.

DISCIPLE:- I have heard that Atharvana Veda is full of Manthras invoking mystic powers.

SWAMIJI:- Yes, it is true that there are various invocations in Vedas to bring up mystic powers. I told you before that these powers are playing always. It is these powers who are giving revelations of Vedic and

Thantric knowledge. They want to have differing directions in scriptures to suit different human societies. You will see various directions and declarations contradicting with each other in Vedas and Thantras. Vedas followed the path of Dharma and the followers enjoyed life by having Artha (wealth). They used to get their desires (Kamas) fulfilled through Artha earned properly. The goal of life they desired for was salvation (Moksha). They gained this desire also through Artha by performing wonderful Vedic Karmas. Thantra invoked mystic powers and enjoyed life in this world wonderfully. Followers of Thantra cannot gain divine attainments in the abode of Brahmaloaka inspite of their desires if they are after wonder-mongering and miracles. Slowly devotion developed in the path of Thantra also to remedy this defect. Path of devotional worships of all kinds are developments from the path of Thantra. Through path of devotion the soul<sup>ok</sup> man can attain the Kingdom of God where the soul can experience wonderful divinity. This is really the Mukthi developed from Thantra through devotion.

DISCIPLE:- I know that the worship in temples are according to the directions of

Thanthra. I did not so far hear from anybody that the path of devotion is a development from Thanthra.

SWAMIJI:- You might not have heard so so far, but you have to admit the fact that path of devotion is based on Thanthra as devotional practices are full of Manthras, worships, chantings and services. Thanthras introduced all these methods of practices. You are thinking that chanting is a Vedic method. I did not say that Thanthra system does not accept anything accepted by Vedic methods. Thanthra is having chantings of scriptures and Manthras to develop mystic powers as you know. Singing glories of God is a method of path of devotion and is accepted from Thanthras. You will see that temples are having certain songs sung every day. Wonderful divine power is developed from all these methods. Dharma is also a Kind of divine power developed from Vedic Karmas. This Dharma will elevate the soul to the abode of Brahmaloaka while mystic or Divine powers developed from Thanthra and worship will elevate the soul to the abode of Vaikunta.

DISCIPLE:- Non-Hindus are also attaining the Kingdom of God. They do not follow both Vedas and Thanthras.

SWAMIJI:- It is true that they do not say that they are followers of Vedas or Thanthras. You know that Muslims chant Koran and Christians chant their Bible. Both Muslims and Christians pray to God and serve God in their own ways. I say that all who are worshippers of God are followers of Thanthra only. Vedic religion is observed in India by Hindus only. By Vedic religion I mean religion based on Vedic Karmas.

DISCIPLE:- Yoga is a part of Thanthra, I suppose.

SWAMIJI:- Yoga is not a part of Thanthra. Raja Yoga is a course of life and practice. Yogis may be of any path, but they may accept Yoga as the method of their practice.

DISCIPLE:- Yogis invoke mystic powers to guide them spiritually. Mystic powers are developments from Thanthra practices as you said.

SWAMIJI:- Don't say so. Dharma can also be considered as a mystic power. It

is developed from Vedic Karmas. Both of these powers are developments from different Karmas. There are two methods of attaining salvation. One is through evolution of the human soul through meditative process. The other is by accumulating devine powers of Various order by invoking powers. Evolution of the human soul as divine spirit is getting free from all material and mystic powers. The soul will then become divine spirit only without any touch of matter in it. Brahman the absolute is a state of existence of spirit combined with matter. The soul is a spark of Brahman the absolute. Spirit in pristine divine state of existence must be uncontaminated and free from matter. Individual soul is a spark of Brahman the Absolute. This Brahman, the Absolute is appearing as Mahamaya or vibrant state of spirit on account of the union of spirit and matter. It is from this state of Mahamaya that all manifestations are taking place.

DISCIPLE:- Swamiji, I doubt if I understood from Swamiji that Mahamaya is a manifestation from vibrant state of spirit due to contact with matter. Now you say that Saguna Brahman itself is Mahamaya.

SWAMIJI:- Nirguna Brahman is also considered to be the existence of spirit combined with matter, but it is not in vibrant state. There are three glories known as Sathwa, Rajas and Thamas in Brahman. Sathwa is supreme blessedness untouched by dirtiness; Rajas is activity and Thamas is dullness. When Rajas becomes predominant vibration takes place. When Sathwa is predominating there will be no vibration and the whole existence will be full of bliss. When Thamas is predominating there will be ignorance and darkness reigning.

DISCIPLE:- How the predominations take place ?

SWAMIJI:- It is due to the will of Brahman itself. When Rajas predominates the whole of Brahman becomes vibrant and really that Saguna Brahman itself is Mahamaya who is the cause of all other developments. It is to be noted here that Brahman is always existing in vibrant state and Mahamaya is always playing wonders. This Mahamaya is a wonder developed from Brahman and it is this Mahamaya that is producing all these universes from itself. A spark of this Mahamaya is appearing as

the individual soul. It is really Saguna Brahman that is existing as Mahamaya. There is matter in the individual soul. There is mystic power also as it is a spark of that most wonderful principle, Mahamaya. If these material powers and mystic powers are eliminated there will be wonderful divinity alone existing as the self same divinity. There are philosophers who are of opinion that the soul will attain perfect evolution and gain freedom from all material and mystic powers and remain in eternity as divine light full of knowledge and bliss. They do not care to accept the existence of a cosmic divinity or God or divine spirit. The purpose of all spiritual life and practices is to gain this freedom from all impurities. Then the soul will attain immortal bliss. There are others who consider that this attainment of salvation of the individual soul is getting freedom from matter and attaining Brahman, the Absolute that is all-pervading spirit. The soul goes beyond the state of Mahamaya when it is free from matter. Infinite existence of divinity, knowledge and bliss is the real state of Brahman, the Absolute beyond Maya. Although individual soul is a spark of the principle which is existing as combination of spirit and matter when it is made free from all touch of matter.

it will be sublime divinity. Some of the knowers of Brahman declare that that spirit which is free from matter becomes one with sublime divinity beyond all manifestations of powers. There will be no existence of individualized divinity in that state of sublime existence. The wonder known as Truth remains as Truth, the Absolute beyond everything else. It is divinity, it is existence, it is oneness and it is reality. There are others who are of opinion that the soul of man will get evolved as sublime divinity and will exist in Brahman, the Absolute as wonderful divinity beyond even Brahman. Brahman evolved as sublime divinity is divinity of Brahman existing as wonder of wonders.

**DISCIPLE:-** What do you say Swamiji! Who are those philosophers? No one has attained such a state of existence. How can they express different views of this type ?

**SWAMIJI:-** It is true that no one has attained that divine principle, Brahman, the Absolute even. You know that I was existing in a most divine state of Brahman where I was immersed in Brahmananda Samadhi. Much beyond that state of existence is Brahman, the Absolute in Nirguna State.

Beyond that is the existence of sublime divinity evolved from Brahman. I declared that there are philosophers of different view about those wonderful attainments. You will see declarations in Upanishads describing wondrous experiences of those glorious states although they did not attain those states. This is the wonder attained in Brahman. Those souls who attain Brahman can declare all truths in divine inspiration. I do agree that those who declared those truths did not attain them so far. However you know all these and more now on account of the divine developments in you. You have declared that you are sublime divinity beyond all powers and that you are existing in that beyond as all pervading principle. You were fighting with all these powers in those days and I heard you declare that powers cannot approach you, I remember all those details now although you cannot remember any of them. I say that there is Brahma-Divyatha or divinity of Brahman existing as all pervading principle evolved from Brahman as divinity only untouched by matter and powers and that individual souls can attain that supreme divinity beyond all powers and be in eternal salvation. If those souls wish they may be able to disappear into sublime

and supreme divinity. There is that wonderful attainment of salvation beyond all powers of all kinds. There is salvation as attaining oneness in Brahman, the Absolute. There is salvation of attainment of Brahman or Brahmalo-ka. There is salvation of attainment of Vaikunta. These are all considered to be attainments of freedom of the individual soul in various degrees.

DISCIPLE:- I want to know what kind of freedom is attained by one who is in Vaikunta or Brahmalo-ka.

SWAMIJI:- The individual soul becomes free from miseries when that soul attains Vaikunta.

DISCIPLE:- Do you say Swamiji that the soul of man is free from all kinds of ignorance when it attains Vaikunta.

SWAMIJI:- The soul attains divine knowledge in the presence of God in Vaikunta. It gets free from miseries.

DISCIPLE: Does the soul attain knowledge divine by attainment of personal God.

SWAMIJI:- Personal or impersonal, you may know that Godhood is nothing but knowledge and bliss. All those who attain God will have divinity, knowledge and bliss. Man considers that God is some wonder full of knowledge, mystic powers and glories. God experienced or attained by such men will be the same and they will be in the presence of God as they conceive. The highest and real God is divinity, knowledge and bliss. In that presence the soul will be having divine knowledge only. The soul do not posses any other knowledge and it is in God-consciousness. The trouble is that they consider God as all powerful with all kinds of glories. Glories and powers are lower manifestations in Brahman. The most supreme existence in Brahman is knowledge and bliss. Knowledge in pristine purity and divinity will be shining as light of bliss. The soul will exist as light full of the thrill of knowledge and bliss. Lower the state of existence more will be the wonderous knowledge about divine glories and powers. The most supreme knowledge will be always light and bliss in eternal existence. Those souls who remain in Vaikunta will have thril of knowledge of their God in existence when they remain in the awareness of that God. But the knowledge about glories and powers

will bring them down if they conceive God with all kinds of glories and powers. The experience of bliss in all states may be of the same kind if the existence is most exalted there.

DISCIPLE:- Do you mean to say Swamiji that the experience of bliss in this plane of earth, in Vaikunta and in Brahman are of the same kind.

SWAMIJI:- Yes, bliss is bliss in all states.

DISCIPLE:- I am of opinion that divine bliss is much beyond the experience of material bliss. Men seek material joy in every action and they gain a glimpse of bliss when they get success in their attempt. When a man gets divine attainment his experience of bliss will be unspeakable and unbounded.

SWAMIJI:- Intensity of experience of bliss may be more in higher regions. Experience of bliss through deified mind may be wonderful. Again experience of bliss beyond mind will be immortal and eternal. All these variations depend upon the evolution of the individual soul. Bliss is the same every-

where, but the experiencer changes according to the state of evolution he attained. Sri Ramakrishna had the experience of divine intoxication while his own disciples had experiences of bliss of various lower types. Some of them had grave and dignified state of mind and they had experiences of bliss of very divine type. Some were emotional and some others were sentimental. All of them had experiences of divine bliss fit for them. So all divine souls who attain freedom from all that is material and who attain freedom from powers and ignorance shall have infinite bliss in eternity.

DISCIPLE:- Freedom from ignorance different bodies and sheaths of matter is not well explained. Similarly the principle called Mahamaya and the principle known as Saguna Brahman are not distinctly and clearly explained. You said that Mahamaya is a development from Brahman, but you do not say clearly if it is vibrant state of Brahman itself.

SWAMIJI:- Yes, it is true that I did not make clear statements about the existence of Brahman is from Brahman itself.

tence of Mahamaya. It is not acceptable to you if I say that it is a mystic power existing in Brahman. So I explained on various occasions that Mahamaya is Brahman the absolute or Saguna Brahman. Really Mahamaya is a mystic appearance of Brahman to wish for all developments. In the influence of that Mahamaya all these phenomenon of universes appear from Brahman. It is not the spark of Mahamaya that is appearing as God or, the soul. Due to the influence of Mahamaya Brahman, the Absolute is appearing as all these. This mahamaya is playing wonders in Brahman. It is this mystic existence that is enveloping all souls in ignorance and sending down to different realms. It is this Mahamaya that is developing as Maya in a lower stage. Men call it by the name Mother of the universe and it appears as the Mother of the universe. It appears as different powers in different realms of existence. All powers both mystic and divine are from this Mahamaya only. All souls including Gods are from Brahman. This wonderful power manifestation from Brahman is playing wonders and it is therefore called Mahamaya. All wonderous plays of hallucinations and mistaken knowledge are due to Maya, the lower manifestation. Vidyamaya

Bhava of Brahman is  
from Brahman itself.

and it will never be degrading. Vidya Maya and Avidya Maya are from Maya Sakthi and they are of elevating and degrading nature. Those who invoke Vidya Maya shall attain salvation while those who invoke Avidya Maya shall attain degradation. Chit Sakthi and Para Sakthi are developments from Mahamaya and those Sakthis are also worshipped by men. They exist beyond Maya and they are always giving bliss of Brahman. If you accept these views you will be free from difficulties of understanding. I was feeling difficulty to explain as you were unwilling to accept Mahamaya. If Mahamaya is accepted as a mystic existence in Brahman all these points can be clarified. You want to know how to get free from sheaths, bodies and ignorance. Sheaths are made up of material powers suited to one's own life and activities and possessed by mystic powers developed wonderfully from the same activities of life. You know that a man gains elevation when he is immersed into devotional activities. Similarly one is immersed in miserable attitude when one is faced with dangers or losses. Anger brings up terrible attitude. All these developments are due to possession of mystic powers from activities of life. These powers possess all sheaths in

the body of man when they develop. You know that by annihilating sheaths one can annihilate bodies as all the five sheaths are making up three bodies. No one should attempt to annihilate the gross body as it is the medium through which one soul can get evolved into divinity. There will be natural end when the time comes.

**DISCIPLE:-** I did not understand when you say that sheaths will develop suited to the way of life and activities and again mystic powers also will develop according to the nature of life.

**SWAMIJI:-** You know that the gross body is made up of food. Similarly the essence of food will make up inner bodies also. There will be mystic powers developed from life and Karmas which will bring up resultant experiences and tendencies. These powers are giving experiences of results and prompting for further activities. When the gross body is lost the soul of man will depart from this world with casual and astral bodies with all accumulated powers. Some of them will be guided by divine beings of higher realms and some may be guided by these mystic powers themselves to the regions

where the souls will enjoy fruits of their Karmas. You are thinking whether the power that gives results of the Karmas is guiding the soul of man to all regions higher and lower or not. It is indeed wonderful that the effect of Karmas giving different kinds of experiences is really the development of power, but there is some wonder shining as divinity, materialism or terrible-ness in such powers. Powers of this world, and celestial regions will have materialism along with that wonder. Powers of divine regions will have divinity as their nature along with the effect of Karmas. Powers of nether regions will have terrible-ness along with the effect of Karmas. I used the word mystic on account of this wonderful nature. Results of Karmas are to be gained in all these regions. Experiences will reduce the accumulated power and the soul will have to come down to this plane of earth to accumulate more powers when the accumulated stock is exhausted. Powers developed from Vedic or Thantric Karmas will elevate the soul of man to the most wonderful Brahmalo-ka even. Path of devotion will elevate the soul to the Kingdom of God. Yogic life can ele-vate the soul of man to Brahman also if the Yogi meditates on Brahman. Brahma Vidya

meditations of symbolic nature will elevate the soul to Brahmaloaka only. Real meditation on all pervading Brahman will elevate the soul to real state of Brahman. Those who go to Brahman have to destroy their astral bodies. Those bodies are made up of atomic powers. Brahman, the Absolute is the state of energy developing as electrons, protons and neutrons. This state is known as Sakthi Mandala of most supreme order. Para Sakthi and Chitsakthi reign in this state of Brahman. Those who attain this Brahman will dive deep into meditation on Brahman. Inspite of the attempt of the soul to come up from the depth of meditation due to tendencies of various types dormant in ignorance these divine powers drag the soul into the depth of meditation again. If one is a knower of Brahman as all embracing principle without the distinction of dualities of good and bad and so on, his meditation will attain that state of Brahman only. Theoretical knowledge is essential for practical attainments. The soul in Advaita Brahman will not destroy the casual body. It will immerse into Brahman and be one with it just as salt gets melted into water. Those souls who are in Brahman in this way will have to come down to this plane of earth to carry on divine

duties whenever divine powers or Mother of the universe will wish. If one is knowing Brahman as sublime divinity beyond all powers and even beyond the state of Advaita Brahman, that one will go into the depth of meditation into sublime divinity where he passes beyond all powers. Then the casual body made up of knowledge and bliss will be destroyed. The soul will become free from all encasements of sheaths. Slowly that soul can become free from ignorance enveloped from Advaita Brahman or Mahamaya. That divine glory that is free from ignorance can remain as eternal divinity as self shining glory. If it wishes to melt away into all pervading sublimity of divinity and become one with it just as a drop of water becomes one with the ocean it can do so in course of time. Attainment of Brahman is indeed wonderful beyond understanding. Some attain Brahman, the Absolute which is devoid of bliss. It is said that that is Nirguna Brahman. Some attain most wonderful divine intoxication and the ocean of Samadhis of bliss and bliss only. It is Saguna Brahman that is attained. Some others attain Brahman as if in all pervading state of existence without any thrilling experience. All these depend upon conceptions of those

men. Now you have come to know how to destroy sheaths, bodies and ignorance. It is through meditation on Brahman that one can destroy casual and astral bodies and also ignorance. Vedic and Tantric Karmas will develop powers of higher order and the soul will be enjoying in higher regions being guided by those powers. Meditations on personal God will also develop most wonderful divine power and the soul will be guided to enjoy bliss in the Kingdom of God. Meditations on symbols of Brahman will elevate the aspirant to Brahmaloaka only. If he is really a knower of Brahman in theory he will slowly enter into meditations on Brahman, the supreme while existing in Brahmaloaka and such a soul will attain the state of Brahman where he will immerse into real meditation on Brahman. Meditations on symbols will not give real attainment of Brahman. You know that meditation on Brahman is expanding into infinity by the intelligence known as individual soul. Meditation on personal God also can be done as meditation on symbol of Brahman if one considers God as mere manifested glory of Brahman. One can make the emblem of Brahman or personal God melt away into

wonderful divine light in which the emblem is shining and then meditate upon all pervading light divine. That soul will attain oneness with all pervading principle and will be shining as sublime divinity in eternal bliss This is the freedom of soul from ignorance envelopments.

## DIVINE DEVELOPMENTS

**DISCIPLE:-** Swamiji expressed that there is a process of divine developments. I would like to hear what are those developments.

**SWAMIJI:-** I think that I have explained all about divine developments to you.' However I shall describe again so that you will gain clear ideas. You know that the realms in Brahman are pervaded by most wonderful divine powers. Higher the realm higher will be the divinity of power radiating there. You know that Brahman is known as Chinmandala or light of knowledge and bliss. Parasakthi and Chitsakthi are reigning in the state of Brahman. Parasakthi is most supreme divine power manifested from Brahman and it is always immersing the soul that attains that wonder into the bliss of Brahman. There will be no possibility of coming down from that state of Parasakthi

unless there is divine ordination. There are very few souls who attained that state of existence so far, as it is really beyond the limit of human attainment. It is from that state that I came down to participate in the play of Sri Ramakrishna.

DISCIPLE:- I have heard of the experience of Sri Ramakrishna that He went up crossing various realms of light and divinity and then attained a state beyond, where He saw a few souls in Samadhi. Then He saw that an appearance of a divine child took place, from that state of divinity, from the most wonderful divine light pervading there and understood that that child was Himself. Then he saw that that child approached one of the divine souls who were remaining immersed in very divine Samadhi and touched him with His own hands. The sage opened his eyes and found that the object on which he was meditating was shining before him. The Divine Child declared that He was going down to the plane of earth as there was some work to be done. The child told the sage that he should also come down to do the needed work. The sage looked at the child and Sri Ramakrishna found that that look was the consent of the sage. Immediately a

divine glory of light was found emanating from that sage and going towards the direction of earth. I want to know how Sri Ramakrishna could go up passing realms after realms while His body was existing here. He might have attained more than twenty years of age when He gained this experience. Do you say that Sri Ramakrishna went up and asked that sage to come down to this plane of earth as a human being to help Him in His work.

**SWAMIJI:-** You must know that these experiences are symbolical in nature. Divine powers act symbolical dramas to make sages and Mahapurushas know various truths and secrets. Divine knowledge also is gained through symbolical experiences. You need not think that Sri Ramakrishna was really going to the abode of those sages to bring down one among them to help Him. It was to make Him know who he was and who I was that such a drama was acted while both of us were alive in this world. Sri Ramakrishna saw that a child was manifested from that wonderful divinity pervading in the realm of most supreme Brahman and He understood that it was Himself. Don't you clearly under-

stand that it was a symbolical manifestation to make Him understand that he was from the most supreme state of Brahman appeared as a Divine Child. You can learn from this experience various secrets about higher states of existence. There are different realms full of divine glories and divine souls existing one beyond the other. There are very few souls existing in the highest realm. The divinity pervading there is divine light only and all those who exist in that state will be embodiments of light divine. You need not think that those souls exist there in human forms and that the soul of Sri Ramakrishna appeared as a human child from that state of divinity. These are all symbolical experiences only. A wonderful divine glory of light was found emanating from one of the divine souls existing there. All souls existing there or manifested from there are divine glories of light only like the one witnessed by Him. It is to make Him understand that they are souls of sages that they were shown as having human forms. There is again a secret to be understood from this experience. The sage existed there while a glory from him came down to this earth. Those who are glorious beings of those states will remain as embodiments of divinities even

if their souls come down as men here. Wonderful divinities and Gods alone will have this nature. You know that Lord Rama's soul became Lord Krishna after some thousands of years of existence as Lord of Vaikunta. After the birth of Lord Krishna also Lord Rama must be existing in Vaikunta as the head of the assembly of His devotees. How is it possible is clearly understood from this symbolical drama. Sri Ramakrishna's life is full of these symbolical dramas or experiences of various types. You may know that all Upanishadic stories are also symbolical in nature. You wanted to know something about divine developments. Spiritual life and practices bring up divine developments. Every action whether good or bad will bring up results suited to those actions. One who is leading pious and God fearing life with systematic observances of rites prescribed for daily life and special rites for special occasions will develop a type of divine power known as Sandhya Sakthi in him. There is a state of existence where Sandhya Sakthi reigns just as the states of Para Sakthi and Chit Sakthi. Experience in this state of Sandhya Sakthi will be divine bliss. Those who live pious lives as stated above will attain the state of Sandhya Sakthi

after they leave this world guided by divine powers developed in them or guided by divine beings who are messengers of divine regions. They will enjoy bliss in that region of divinity in company with divine beings and powers of that region.

**DISCIPLE:-** Divine powers develop in men who live divine lives. Those powers will elevate the soul of man to the higher regions. Why do you say then divine beings will also come down to guide human souls.

**SWAMIJI:-** It is to give joy to the soul of man. Divine beings exist in the realms of divinity to carry on divine duties. They come down to lead human souls if those souls are fit for such guidance. Some may go high without being accompanied by divine beings. These are all divine plays taking place in the cosmic existence.

**DISCIPLE:-** I wonder how these divine beings know when fit persons depart from this plane of earth.

**SWAMIJI:-** Cosmic administration is done by divine powers. They are considered as all-knowing. You will now ask as to how these powers who are individualized know all

details in the cosmos. They really do not know details as they do not visit different places or keep any record about various things. They get inspiration and they do so. Inspiration is gained in divine mood. That is the glory of divine powers. You know that divine life and activity invoke divine powers from Brahman.

DISCIPLE:- I have seen people possessed by spirits declare various truths as believed by men and they give replies to questions also without any thought or considerations. I am sorry to say that many of such declarations and replies are becoming baseless. Inspiration prompts them to give all these declarations, I suppose ?

SWAMIJI:- Those powers are lower in nature. They are manifested from Brahman from this plane of earth. Men invoke powers through Manthras and other methods. Those powers are not always truthful. Similarly men invoke powers through Yogic practices. These wonderful powers do not maintain truth. Men consider as having gained wonderful Siddhis when they see such power developments. These powers dupe men generally. Powers give some experien-

ces of wonderful nature and then miracle mongering Yogis are duped by these powers. There are various methods of invoking mystic powers. Almost all these powers are short lived and many of them by nature are duping. Years of spiritual life and practices bring up developments of divine powers which are long standing. Sandhya Sakthi develops in a person who lives religious and moral life following pious methods and spiritual practices as described by me now. This power after developing as the result of continuous adherence of practices for years together will influence persons on whom it shines to be more and more divine and at last it guides their souls to the abode of the power known as Sandhya Devi. Powers are called Devis by Hindus. There will be presiding deities in those realms under the name Sandhya Devi. Those deities will be blessing devotees who go to them. Below this realm of Sandhya Devi there are realms of celestial powers. Those realms are called heaven, Pithruloka and so on. They are attained through Vedic Karmas, charities and philanthropic activities. Men having this path of life will develop celestial powers in them and they attain those regions through the influence of these powers or guidance of

Devas. Those people who carry on divine life full of worship, prayer, Japa, chantings readings and meditations of lower order attain a little higher state of Gayathri Sakthi as they develop Gayathri divinity in them. The realm of Gayathri divinity is full of wonderous experiences of divine light inspiring and thrilling with divine bliss. Beyond that is Savithri Mandala where the experience will be much more wonderful than all lower realms. Aspirants develop in themselves divine powers of higher and higher order according to their life and spiritual practices. Those who practise Japa, chanting Manthras stanzas and Vedas, prayers, worships and meditations develop Savithri power in them and they generally attain the height of Savithri Mandala through the help and guidance of powers developed in them and also divine beings existing to carry on such divine duties. It is believed that they pass through wonderous regions of divine scenery full of divine light. They witness divine scenery of light and bliss and pass through realms full of wonderful divine forests, mountains, rivers, lakes, seas, buildings, persons and divine flows in most wonderful trance. Trees will be found with leaves, flowers and fruits of divine bliss made up of light only. Rivers

will be found with wonderful flow of divine current of divine light. Seas will be seen with divinity playing in wave form. Persons will be seen singing and dancing all over the way. This march towards higher and higher realms will be full of bliss. In heavenly regions there will be celestial happiness radiating and vibrating in those celestial gardens full of joy unspeakable. The march of the soul in celestial region will end when the soul attains the presence of Indra who is the head of that realm. Indra will receive the soul of that man who is shining with celestial glories and powers with proper pomp and the soul of that man will shine there like a Deva. Those who go to Sandhya Devi will attain the deity of that realm and remain there in bliss. Those who go to Gayathri Devi also will pass through wonderful scenery and attain the presence of Gayathri Devi. The soul will remain there in most divine trance of Gayathri power in most divine bliss. The order of realms are celestial realms, realms of Sandhya Devi, Gayathri Devi and Savithri Devi and at last Brahman, one above the other. Trance of Gayatri power will develop Bhava and Maha Bhava in those souls and they will be in bliss in doing austerities and practices. You know

that men in this plane of earth will be having very great struggle in controlling senses, mind and the body to sit and meditate. All kinds of practices in gross world are done with great difficulty. In the realm of Gayathri divinity the soul will be in wonderful blissful experience in wonderful trance of Gayathri Sakthi and all spiritual practices will be done with thrilling bliss only. The soul who reaches there will be existing doing different kinds of spiritual practices in trance and bliss. You know that they have no other work there. Most wonderful Bhava, Mahabhava and Bhavasamadhi will be shining in that state.

**DISCIPLE:-** I wonder how they spend their time in that state of existence.

**SWAMIJI:-** They have no work as they do not want to earn money or food. They remain in divine trance and enter into divine meditations often. They can remain in that state of meditation for very long time. When they come down from meditation they will be singing glories of God or doing worship. They will chant Manthras and stanzas and will do regular worship and other religious activities as they were doing in this plane of

earth. Those who are not accustomed to meditate will be doing other kinds of Sadhanas as they are used to do here. Meditation can continue for any length of time while other practices will have to be changed very often.

DISCIPLE:- Will they have no rest or sleep.

SWAMIJI:- My dear boy, there is no sleep in higher realms. Meditations or Samadhis are giving wonderfully refreshed state of existence.

DISCIPLE:- Meditations and Samadhis are possible in higher realms only. In the lower realms of Devas those souls cannot sink into Samadhi or meditation.

SWAMIJI:- They do not have Samadhi or meditation. Those souls in Pithrumandala go into a state of awakened dullness. They cannot sleep there. Their mind will remain still in a dull state full of inertia for some time. Again they will get the thrill of joy in trance and go on experiencing celestial happiness.

**DISCIPLE:-** I think that the experience of joy there will be in a state like a fit or hysteria.

**SWAMIJI:-** No, it is not like a fit. It is divine trance. A state of fit may come up when the soul is to come down from that state. Till then the soul will be enjoying happiness in trance. Those who are to go to the state of Savithri divinity will have to pass beyond so many wonderful realms full of divine experiences. They go to the head of each realm, worship the deity there and go ahead as guided and blessed by that divinity. The soul will be experiencing intensified divinity in higher and higher realms.

**DISCIPLE:-** I like to know who reside in those realms. The soul of man is passing through wonderful sceneries and men in those states.

**SWAMIJI:-** Those are realms of divinity where no souls live. You must know that these are all experiences in trance gained by divine souls. In spite of the glory and divinity of those experiences, they are all personal in nature. Each individual soul will

have experiences in his own fashion. Yet, these experiences are divine, wonderful and real.

DISCIPLE:- Then why do you call those states of experiences as different realms. The soul of man is having trance and it is passing through differing experiences. The deity found also cannot be real deity. The soul experiences wonders in trance. This is what I understand.

SWAMIJI:- Deities are existing in different realms full of divine vibrations. Those deities are existing in divine meditations. They are not individualised souls as men are. They exist as glories of those realms manifested from those divine powers of those states to bless human souls who pass through those realms. You see waves in the sea. Similar is their existence in divine power of those states.

DISCIPLE:- I do not understand the meaning of your statement about those realms. There are mountains, forests, rivers, houses, divine beings singing and dancing and various other wonders experienced. These experiences differ in different human

souls when they pass through those realms. Yet you say that those deities and realms are really existing.

SWAMIJI:- Yes, those realms of wonder and those deities are existing while experiences of different souls are differing in nature. These deities are appearing as Devis and they are existing as manifested glories there to bless votaries who pass through those realms.

DISCIPLE:- I desire to know if these experiences are subjective or objective.

SWAMIJI:- Most of the devotees gain these experiences as objective only. They have never heard about these wonderful march in the kingdom of God. Some might have heard these descriptions in the Tripad Vibhuthi Narayanopanishad. Impressions in their mind might help them to gain subjective experiences. In all others these experiences will be objective only. You have been told that the most wonderful power divine is ruling over all these cosmoses. That power appears as different powers in different realms in Brahman. Again that power itself appears as different manifested

glories of individualized type and also as manifestations for the time being. The deity about whom I described is existing as manifested glory without getting individualised. Yet it appears as a deity and exists in the power reigning in that state as a wave in the sea. In the glory of that power the experience of the soul who passes through that realm takes place. You are thinking about the sense of telling that the deity who is nothing but the power reigning in the realm is having glory of its own. The deity is appearing to bless and guide human souls and to give wonderful experiences fit for each soul. Unless such a centre is manifested how can there be guidance and talk. Some may get overwhelming joy in witnessing glories as described above. Some others may gain joy in witnessing planes after planes of solitude and silence full of light divine. Some may like mountainous scenery and some others may like infinite expansion of beautiful gardens or forests. Experiences in the glory of the Divine Mother of the state will be according to the mentality of the person who goes there. You are asking if there are any objects of that type existing in that realm. I told you that the soul who goes there will be in wonderful divine trance.

He will be seeing wonders much more intensified than those he sees in normal state of mind in this world. All souls who leave gross bodies will be in traces fit for their lives till then. Some may be in terrible states of experiences in ignorance and darkness in the nether regions as they are possessed by terrible powers as results of their bad Karmas. Violence, robbery, and butchery are some of the terrible activities from which terrible powers grow in men. These terrible developments take place as the result of life and activities of human beings just as divine life makes divine developments. You are thinking now that all the experiences in trance are meaningless. Experiences in trance cannot be true to the man who is not in trance, but the effect will be true and wonderful. You know that Sri Ramakrishna used to hear various declarations about His own life and about His disciples who would be coming afterwards. These declarations could not be heard by others. They did not find any proof that Mother Divine was talking to him. Is it not true that all those disciples and devotees came latter on? Is it not wonderful to think that every word of His becomes true now? So you cannot say that all experiences in trance are meaning-

less. Those who are marching through these divine realms gain super sensual divine bliss due to trance and experiences in trance. They gain wonderful knowledge also while in trance. The soul of man has to cross two boundaries in the course of march after death if the soul is going towards higher realms. One is at the higher boundary of celestial regions. There will be a divine flow of divine current full of divine fire. The soul will not be able to cross the fire and it will stop there.

DISCIPLE:- I think that the experience of this fire also will be the result of trance. There is no truth behind the flow of fire there.

SWAMIJI:- Whatever is common experience cannot be baseless. All souls who go to higher and higher realms are sure to face with this obstruction of the flow of the divine current just as experiences of deities described above. There are invisible power vibrations in the astral realms that can be experienced in the course of divine march.

DISCIPLE:- This march itself is understandable. It is in the space that one can march in this way. Your explanation

about fourth dimension is not easy to follow. This march is in the fourth dimension of the space. Flows of current in that region cannot be understood.

SWAMIJI:- Yes, it cannot be understood. You have heard about television machinery. If you look into it you will see disturbances caused by vibrations in the sky. You may not understand how these disturbances take place in the invisible regions through which sound and form travel basing on the vibrations of visible regions. Similarly various types of currents are there in the fourth dimension. Radio vibrations of sound and television vibrations are through planes of most coarse surface of astral region beyond this visible space. Still infinite is astral region. You cannot cross the boundary of visible region and enter into invisible state in astral region. Lowest stage in astral region is celestial in nature. There may be differing degrees of vibrations of celestial powers in celestial regions under different names. At the top most boundary of celestial region there is an obstruction caused by this flow of divine fire. You may hear all these descriptions and know that there are various wonders existing in this cosmic existence but you need not believe if

you do not like to believe anything unproved. The soul will stop its march near the flow where Guru of the person will be seen appearing. Guru will purify and deify the astral person by infusing divinity and giving divine initiation there.

**DISCIPLE:-** Guru had already initiated while in this world. What is the use of a second initiation.

**SWAMIJI:-** Generally Gurus initiate with Beej Manthras of mystic order impregnated with divine powers and glories of the chosen ideal (Ishtadeva) while in this plane of earth.

**DISCIPLE:-** There are Manthras with prayers and Pranamas as well.

**SWAMIJI:-** Yes, those manthras will bring up divine developments as prayed for or wished for. For attainment of God, Beeja Manthras are necessary. You may ask now if the prayer is for attainment of God, is it not possible to attain God. I say that it is not possible. One must focus the mind towards divine personality and make a mould of such a divinity within him. Mystic syllables having powers and glories to invoke

divine presence of those deities are received from invisible sources by sages of India either in trance or in meditations. Such syllables are called Manthras. Those Manthras are given in initiation to the followers of each order by Gurus. They must be repeated day and night by a real devotee. The result will be development of an astral body made up of the powers of that Manthra. Guru is therefore called spiritual father. He is really father of astral and thereby casual bodies of a person of spiritual life. Guru is therefore greater than the worldly father of the man as he is the creator of gross body only. Guru appears in front of the astral man in the region of divinity where divine realm begins. He gives initiation, instruction and inspiration there. 'Om' is the only Manthra with which the devotee is initiated there, as he is to gain a divine body made up of the divinity of the state of Savithri Sakthi by repetition of 'Om' in the course of the march. The soul of man is immerced into that flow by Guru so that the astral body made up of mind, Prana and intellect of the gross body will be deified with divinity flowing as that current. The soul will then enter into the Kingdom of God and march on seeing all sceneries as described above. It will again

attain a state where there will be another divine flow which cannot be crossed without aid. By Guru's grace there will be another divinity appearing before him in that state. That divinity will bring to the memory all bad and good actions of the past done by the person in previous lives, make him repent and ask him to take vow that he shall never do so again. Then he will be given a new divine body full of godlines and he will be guided to the presence of God in the state of Vaikunta if he is a follower of the path of devotion. Those who are followers of Vedic Karmas will be attaining the state of Brahmaloaka. Those who are followers of Vedic Karmas also have to cross both these boundaries in their march. They will be enjoying wonderous experiences in trance in those states of Vaikunta or Brahmaloaka I have described wonderful experiences of those states to you before. Other religionists also will have to pass through these paths and cross these flows if they are to reach these states. They may have guidance from messengers of the Kingdom of God in the forms of their priests. All these divine developments take place through spiritual life and practices. Very deep meditations and earnest and anxious aspiration to attain God

realization will develop still higher power known as Savithri Sakthi in man. He will gain wonderful realization while living in this plane of earth and after the departure from this world he will be elevated to the abode of God-consciousness directly without passing through heavenly spheres. He will cross both the above flows, attain the state of God, enjoy His presence and plunge into the depth of Samadhi there. He will have wonderful realizations in most divine Samadhis. If he is a follower of path of devotion culminating in knowledge he will attain Brahman in the depth of meditation there, melting away the divine form of his object of worship and then meditate the divinity from which His God is appearing. All pervading divine light and in the middle divine existence of God were being meditated upon by the devotee so far. The form of God is visualized and meditated upon as embodiment of all pervading divinity. In the depth of meditation the form of God dissolves into infinite divinity and the meditation thereafter will be on all pervading divine light. The meditator will attain the most supreme divinity which is Brahman.

**DISCIPLE:** Will that soul remain thereafter in Brahman?

SWAMIJI:- No, he will soar high in Brahman in Samadhi and again come down to the lower state of God-consciousness as he likes the presence of God.

DISCIPLE:- Inspite of his knowledge of very high order devotee will have to be in God-consciousness only. Will he not gain Brahman consciousness and be in that state of consciousness in eternity thereafter ?

SWAMIJI:- If he wants he can do so. He must wish and convert his awareness into Brahman consciousness.

DISCIPLE:- Can he make all such attempts in those higher states ?

SWAMIJI:- Yes, if he has gained knowledge and practice while living in this plane of earth, he can wish and convert his awareness into Brahman consciousness from God consciousness.

DISCIPLE:- Swamiji told me that the Guru of a devotee will appear before him in higher regions when he meets with difficulties in the divine march. How can I believe that a Guru who is a human soul with human

powers and glories will appear before a soul to help him when he is in trouble.

SWAMIJI:- It is not the soul of the Guru that is appearing before the soul when he is obstructed in the march. All these arrangements of spiritual practices and the resultant divine developments and also divine march after death are ordained by divine powers of higher realms. They gave directions and declarations to sages and saints in ancient India that all these will take place. Due to their ordinations or wishes divine powers appear in the form of Guru before the soul of man and do all these deifications. It is of course experienced due to the faith and devotion of the devotee to his Guru and his services to him. You know that all the worships and devotion reach the feet of the most high divine principle and the reward will come from that principle only. Devotion to Guru and Guru's personal blessings will make vibrations in that principle and divine powers will appear from that principle to bless devotees. You know that certain divine souls may pass away while their Gurus are alive. They cannot gain guidance from their living Gurus, while those souls are in astral regions. Guru's grace will bring up divine

developments in divine regions and divine manifestations will guide and help them. You will now ask about the devotees of Muslim religion and Christianity as to what will happen to them as they have no Gurus. They too have priests to guide them as Gurus.

DISCIPLE:- Now I heard a description of the path of march after death to the higher realms of spirit. I have understood that divine developments will take place by undergoing spiritual practices in individual life and those developments are celestial or Sandhya or Gayathri or Savithri powers suited to the life of the aspirant. I now understand that systematic life with moral observances, faith in God and observances of all rites prescribed by scriptures will develop Sandhya divinity beyond celestial powers. Celestial powers are developed as the result of Vedic Karmas or austerities, charities and philanthropic activities. Japa, meditation worship, prayers, chantings, singing glories of God and all kinds of austerities and charities will develop Gayathri divinity in men. Those who are having Gurus alone shall gain Manthramaya Sareera (body made up of the powers of Mantra) and gain higher realms after death. Others can gain divinity and attain heavenly regions. Pious souls who

have no Gurus cannot go beyond heaven as they cannot cross the boundaries as described before. Deep meditations will develop Savithri divinity in men. All these divine developments are the results of divine life and activities. These divine powers developed in men will lead the souls to the abode or kingdom of divinity. Those who are followers of the path of devotion shall attain the state of God consciousness and those who are the followers of Vedic Karmas shall attain the state of Brahmaloaka after this life here. If you will kindly explain proper course of meditation to attain God it will be very useful.

SWAMIJI:- I have already described various types of meditations before this. If you want I shall describe some of them once more. The aspirant must sit in a place where there will be no disturbances of any kind. He should assume divinity and send a divine current around him by strong wish. He must send his prayers for blessings to all Gods, Goddesses, divine beings, sages and saints and then imagine that their blessings are received by him infinitely. Then slowly he must withdraw his attention from all external objects and external senses and

focus his mind inward within himself. His mind must visualize a space within him full of divinity and fix it concentrated within so that it will sink deeper and deeper into that divinity till the mind reaches wonderful divine light shining infinitely. In the middle of that light he can perceive a divine lotus of eight petals shining as molten gold. This lotus of the heart is situated within the centre of the space full of divine light in the location of the chest and the lotus is blossomed facing upwards and it is sprouting from Sushumna Nadi which is supposed to be passing through the centre of back bone. He must visualise a seat in the middle of the lotus of the heart and over the seat he must see his object of meditation which is the chosen ideal sitting in deep meditation. This form of the chosen ideal also must be seen as shining like molten gold spreading splendour around. The personality of the deity must be visualized as most divine having his awareness immersed into most sublime divine principle. The meditator must be in the awareness of that wonderful divine personality only at that time. His mind must become still in that vision or awareness of the divine object of meditation full of divinity, knowledge, bliss and light. This is one of

the best meditations on personal God with form. The form will not be seen clearly in the beginning. He must in that case, keep a photo of the being in front of him, open his eyes and look at the photo for some time and then close his eyes and try to see the form represented in the photo for some time in his heart with his mind and before the mind runs away he should open his eyes again and fix whole attention on the photo for some time. In this manner he must try to keep his whole attention on the form of the chosen ideal continuously for half or one hour at a time by continuing alternate meditations through opened eyes and mind. Slowly he can increase the length of time of meditation through mind if possible. Within a few months time, by undergoing thrice or four times practices in a day the aspirant will be able to meditate upon the form of the chosen ideal without the aid of a photo. He may be able to see the photo only within the space full of light in the heart even at this stage. The person representing the photo must be brought out slowly. There will be difficulty to see the whole photo at a time for a long time in the beginning of the practice even after attaining ability to see the form within. It is advisable to begin the meditation, in

that case from feet and then run up limb by limb to the head and then to meditate on the whole form for some time. Then again it is advisable to run down limb by limb to the feet and then to try to meditate on the whole form for some time. In this manner one can follow upward and downward running meditation and to meditate on the whole form for some time and repeat the same process again and again many times during each meditation every day. Within a few years the aspirant will gain control over his mind and he will become able to carry on meditation in the whole form for a long time at a stretch. We are now describing meditations on a human form. Really meditation should be on the divine form of the chosen ideal. Human form should be converted as a divine form by making it seated in the middle of divine light shedding light and glories around. The body of the deity should be seen as condensed divine light only just as we see the sun in the middle of sun rays around. The form of the deity is not exactly the deity. There are powers glories, qualities, Bhavas and divine existence of the deity beyond the form and name. Mind of the meditator can run about in all of them. Slowly the whole attention must

get concentrated towards the supreme divinity of the personality of the deity. The meditation will then be of sublime divine nature and the meditator will remain still in most divine state of existence of knowledge and bliss divine which is his chosen ideal. Now I have described a course of divine meditation on the form of a deity. Beeja Manthra can be repeated mentally at the time of meditation. You have understood that the external form is necessary to begin with and slowly the meditation should advance to the inner and divine form of light and divinity. The most important consideration should be about the divine aspect and the meditator must remain still in divinity, light and bliss. Some people meditate upon their Guru in the heart. Some others begin with the form of Guru with divine Bhava, faith and devotion and then the form of Guru will be seen immersing into and disappearing into the form of the chosen ideal and thereafter they will meditate upon the form of the chosen ideal. Every time they begin with meditation on Guru and after a few minutes of attempt of meditation on Guru they go on with meditation on the chosen ideal. Some meditate upon chosen ideal without beginning to meditate on Guru. If one is finding

it difficult to concentrate and meditate on the object of meditation within the heart he may be meditating upon the chosen ideal just in front of him or in the middle of infinite Chidakasa (divine sky).

**DISCIPLE:-** Chidakasa meditation within heart is said to be meditation on Brahman. Therefore there is no need of a form of God in the middle.

**SWAMIJI:-** Chidakasa meditation in the heart is not real meditation on Brahman. It is meditation on symbol of Brahman. There are various meditations through symbols of Brahman. In fact, meditation on chosen ideal as described by me is also meditation on symbol of Brahman. As it is the meditation on the personality of an individual being with personal attachment and affection, personality meditation is considered as meditation on personal God with form. There are methods of meditation on impersonal Gods and personal Gods without forms. All pervading Divine power full of light, bliss and knowledge is impersonal God. If one can conceive the power of light and glories with one's own mind, he can sink into the awareness of that power and remain still for-

getting all other objects of the world. That state of meditation is meditation on impersonal God. There will be awareness of all pervading divine power alone shining in the intelligence of the aspirant during that meditation. He will be in bliss alone in that state. Personal God without form is considered to be the wonderful power reigning in the Kingdom of God. That power is to be meditated upon as divine existence as manifested glory in the state of God-consciousness. It is again light divine existing as a glory in the Kingdom of God which is the most wonderful state of light and joy. Meditating upon such glory of light—a flame of light in the middle of the state of divinity full of knowledge, bliss and light is meditation on personal God without any form. There are various symbols of light and joy described in the Upanishads. Antharadithya Vidya, Bahiradithya Vidya, Deepanala Vidya, Agniwala Vidya, Vijnana Bhaskara Vidya, Jyothir Bindu Vidya, Ajna Chakra Vidya, Bhroomadhya Vidya, Sahasrara Jyothir Vidya, Brahmrandhra Vidya and so on described in Sruthis are methods of meditation on symbols of God or Brahman. If they are considered as symbols of personal God and attributed qualities of love and

affection, the meditation will be on personal God and if impersonal Godhood is considered as the object as light divine, the meditation will be on impersonal God. Some people consider meditation on sun of knowledge (Vijnana Bhaskara) and all other objects of light divine as meditation on symbol of Brahman.

## EVOLUTION OF HUMAN SOUL

**DISCIPLE:-** Do you mean to say that all these meditations will make divine developments of divine powers as stated above and the soul of man will get possessed by those powers to get enjoyment of bliss in the realms of divine existence. I would like to hear more about all these meditations.

**SWAMIJI:-** These meditations will develop divine powers to lead the soul of man to the abode of divinity in higher realms. Evolution of human soul as divine spirit is the highest attainment in the path of meditation. That evolution will give eternal salvation to human soul. Evolution is possible through the attempt of being and becoming divinity. The soul or the self will visualize God or Brahman as wonderful divinity much beyond its own state of existence and meditate upon Brahman or God with wonder, exaltation and devotion. There will be wonderful divine power developed from these meditations and that power will possess the consciousness of the aspirant.

That wonderful divine power will elevate the soul to the height of divinity that is conceived and meditated upon. All the above meditations on symbols will elevate the individual soul to the state of BrahmaloKa where it will be in divine bliss. The divine power developed from these meditations will be Savithri Sakthi of most divine order. All these Jyothir Dhyanas (meditations on divine light) are based on one and the same principle. Infinite divine light is visualized in the awareness of the meditator. He is immersing into that wonderful state of divine light without any other vibration in his consciousness. Yet, he is having a centre in the middle where his consciousness is centred. That centre is the emblem where his self centre is really considered to be existing and the infinite expansion of divine light is the emblem of divine principle which is all-pervading. This all-pervading principle cannot be visualized and meditated upon without a centre in the middle as concentration requires a centre. The glittering point of star in the centre of both the eye brows is generally considered as the centre where concentration is carried on. It is a method of practice that the meditator concentrates in the glittering point in the centre of the eye brows and

remains still in that steady concentration. Slowly the point must become reduced further and further till there will be no awareness at all. This is the way of concentration and meditation of the followers of Buddhism also. One who attains stillness beyond the awareness of the centre of divine light is supposed to be free of 'I' consciousness. Buddhists consider that the destruction of 'I' consciousness will bring up nilness of the existence of the individual soul and they say that it is Nirvana. Hindus say that by destroying 'I' ness the individual becomes nil in most wonderful all pervading principle which is Brahman. This kind of concentration and meditation is carried on in the centres within Ajna Chakra in the centre of the head, Bhroo Madhya in the centre of eye brows, Brahmarandhra in the centre of the skull, heart within the space in the chest and other centres known as plexus (chakras). Jyothir Bindu meditations (meditations on glittering points or star) are done in all these centres. Some people like to concentrate and meditate on certain centres as it will be easy for them to do it. Some others consider that there is possibility of manifestation of mystic powers if they concentrate and meditate on the centres of wonderful nature just

as Moolathara, Bhroomadhya and others. Heart is considered to be most important and divine space where divinity of God is enshrined. Devotees generally meditate on their chose, ideals within the space of heart. Those who are Yogis and knowers of Brahman alone meditate on a point or glittering star. They generally meditate in the centres in Bhroo Madhya, Ajna Chakra or Brahma-randhra only.

DISCIPLE:- Flame of light or fire and glob of fire are also meditated upon. I suppose that these meditations also are based on the principle just described by Swamiji.

SWAMIJI:- Yes, principle is the same, but attainments differ a bit. Those who advance in concentration and meditation on a point shall attain Nirvikalpa state of very high Samadhi and attain nilness in Brahman. Those who meditate upon flame of light or glob or sun of light of knowledge cannot become nil and they shall enjoy bliss in eternity if they attain Brahman. The goal of all these symbolical meditations on Brahman is Brahma-loka only. After attaining Brahma-loka as guided by the divine power developed in the aspirant, the astral man will enjoy bliss

in Brahman as he considers Brahman as most divine and wonderful truth existing beyond everything else. Impersonal God also is meditated upon if anyone is a votary of that state of divine principle. He also may attain the state of Brahmaloka guided by the same power known as Savithri divinity. You have understood that meditations on symbols of Brahman or God will attain divine developments manifesting the most divine Savithri divinity which is the glory pervading in the state of Brahmaloka. All worships, Vedic Karmas and meditations on God or symbols of God or Brhman will be capable of developing powers only. The highest power developed by these methods of practices is Savithri divinity. All these powers developed through divine life and practices are capable of giving most divine experiences in those higher realms, but they get exhausted by experiences of divine bliss. The soul will have to come down again to accumulate more powers while being in a human body. You know that celestial powers are developed from Vedic Karmas, charities and philathropic activities only. These developments of divine and celestial powers do not make the individual soul evolved as divinity itself.

DISCIPLE:- I wonder at this statement of Swamiji. These austerities, worships, communion with divinities through chanting Manthras and stanzas, reading scriptures, studying and contemplating on them and also meditating on most supreme principle are not capable of making the individual soul evolved as most supreme divinity. It is indeed unthinkable !

SWAMIJI:- You may wonder at my statement. I am not going to dupe you by saying anything that is pleasing to you. God is wonder of wonders. Divine spirit is still more wonderous truth. The soul is a spark of divine spirit. The soul is enveloped in utter darkness by divine will. Slowly it gets evolved by nature's kindness and then the soul is gaining full awareness and knowledge in human life. Yet, it is not divine. Men are trying to make the soul soaked in divinity of very high order as I explained to you so far. Yet, the soul does not get evolved as divine spirit in spite of all these divine developments. This is the glory and and greatness of Mahamaya. The soul manifests divine powers and gains most divine experiences in different realms in Brahman. In spite of the knowledge that the soul is

Brahman itself and that Brahman is unpolluted divinity full of knowledge and bliss and in spite of the communion with that Brahman through various divine methods the individual soul remains unevolved as a witness only. It enjoys wonderful divine experiences unaffected by all those and it remains as individual enjoying wonders of Brahman. You are thinking that the principle known as Brahman also is unaffected witness of all that is taking place by activities of powers. Yes, it is exactly so. Brahman the absolute is considered to be Nirguna and Nirvikara (free of qualities and vibrations) in nature. It cannot be said that it is fully evolved or existing as divinity only. It is really existing as wonderful principle without any differentiations between good and bad, divinity and devilishness and truth and falsehood. It is said that it is truth, but it is clear to you that it is existing with variations and changes of infinite nature. This Brahman is also unaffected witness of everything. Evolution means becoming perfect. Evolution as sublime divinity is becoming sublime divinity itself. You are again thinking that the most supreme God impersonal can be fully evolved as divinity as it is appearing from Brahman to bless

devotees as they conceived. You know that you cannot get evolved as sublime divinity if others consider so or wish so. You have to gain evolution by being and becoming yourself. Your thought that assuming divine nature and putting oneself into divine mould by plunging into very deep divine meditations must make the soul evolved, is rational view in every way. The soul is certainly awareness as you say. This awareness can gain evolution by expanding and assuming as divine principle. But these symbolical meditations do not do so much benefits. Those who meditate upon a point are to become nil in their attempt according to conceptions of some. They cannot become nil simply because they do not remain in the awareness of anything other than the point or the star. This awareness of the soul cannot become nil and the existence of divinity or spirit also cannot become nil. If the soul can remain in the awareness of infinite expansion of light divine or spirit divine and in the middle of it if it can visualize the centre of divine light, there is possibility of annihilating the centre and remaining as all pervading light which is the emblem of Divine Spirit. Meditation on Jyothir Bindu must be carried on conceiving infinite expansion of light

divine and in the middle the point of glittering star. In course of time the point can be reduced to nilness. The individual soul will remain as all pervading Brahman after destroying the centre in the course of meditation on symbols of divine light and star in the centre. This is the way of getting evolution into Brahman. The individual must evolve as all pervading existence full of knowledge, divinity and bliss.

DISCIPLE:- I have heard that Yogis meditate upon infinite expansion of sunlight and in the middle the embodiment of light as the sun or a wonderful flame of fire. I know that meditation on Gayatri Manthra is also on infinite light divine and the sun of knowledge that enlightens the whole universe of causal, astral and gross existence in the middle. These are in a way proper meditations.

SWAMIJI:- I told you that these are meditations through which one can attain Brahmaloaka only. If one is inclined and interested in dissolving the central object of meditation in the form of personal God or flame of light or glob of light or star of light into that all pervading existence of light and

then being in that state of light itself, that meditation is good indeed. Evolution of individual into all pervading divine principle will be the result of this activity on symbols in meditation. Real meditation leading to the needed evolution is visualizing infinite expansion of divine light and being and becoming that wonder of light full of knowledge, divinity and bliss passing beyond all boundaries. The soul will become nil, but there will be the existence of wonderful infinitude of light full of knowledge and bliss. Those who meditate upon the Manthra "Aham Brahmasmi" (the syllable 'I am Brahman') will immerse into infinitude of divinity and melt away into divinity. The centre is Aham and the infinite light is Brahman, the Absolute. The soul of that aspirant can become nil or melted away in Brahman. If he likes he can enjoy bliss in Brahman remaining himself as the individual immersed in infinity just as the flame of a light in infinite expansion of glory of light. He can slowly become one with Brahman just as a salt doll becomes one with the sea in which it is immersed.

DISCIPLE:- Is there no possibility of melting away into the ocean of knowledge

and bliss just as a drop of water fallen into the ocean of water.

SWAMIJI:- This complete disappearance into infinite principle and becoming that principle itself is not done by any. You know that the school of Advaita system of thought considers that Brahman is Satchidananda (Existence, Knowledge and Bliss Absolute). How can they say that Brahman is bliss unless they remain experiencing bliss in Brahman. They immerse into Brahman just as a crystal of salt fallen into water. Salt will melt away into water and become one with it. But that salt can be separated if scientific processing is done. Similarly the soul that is immersed in Brahman, the Absolute can become one with Brahman, but can be separated and sent to this world as man by divine powers. The soul will remain as one with Brahman enjoying bliss in Brahman after attaining salvation. This is the state of all souls who are knowers of truth. I was existing as a knower of Brahman immersed in Brahman. The power that is ruling over the whole cosmos invoked my divine existence and directed me to come to this plane of earth. If one is to attain complete nilness in infinite expansion of sublime

divinity he will have to go beyond the state of all powers. You know that Advaita Brahman is a mixture of Brahman and power divine. Spirit and matter in combined state is said to be Brahman, the Absolute. That Brahman is not really divinity alone. If one is having conception of pure and absolute sublime divinity as Brahman and if he meditates upon that principle, he will attain that state of divinity of Brahman alone. This divinity may not have wonderful divine bliss in existence as in Brahman, the Absolute. Pure existence without differing experiences of divinity, bliss or knowledge will be there in that state of Brahman. Some consider that Brahman is a wonderful principle beyond the differentiations of good and bad or divinity and devilishness and they are to attain a state of Brahman where they will be in perfect tranquility beyond dualism. If one visualizes most wonderful divine existence beyond all powers and meditates on that divinity of Brahman he will get elevated to that state of wonder and be there as astounding divinity. There will be no idea of Brahman or individual self, but the soul's existence in most divine wonder will be there. This divinity is most sublime divinity untouched by divine or material powers.

DISCIPLE: I do not clearly understand the position now. I understood that Brahman, the Absolute is existing without any vibration or glory as witness only without getting evolved in any way. Now your explanation is about a principle which is beyond Brahman, the Absolute. Is there really such a principle existing ?

SWAMIJI:- Brahman, the Absolute is really existing. Sublime principle beyond that state of combination of spirit and matter is also existing. This wonder is really evolved from Brahman as all pervading pristine divinity as lived and attained by the most wonderful person who is called Anadi Narayana. You need not ask further about this topic as it is ununderstandable. Know this much that Brahman exists as sublime divinity evolved from Brahman itself. Those souls who attain that principle can become completely nil or melted away into it if they have annihilated the part of mystic or material powers in the individual souls.

DISCIPLE:- I do not understand what you say Swamiji. The soul is a spark from Brahman. That Brahman is spirit or divinity shining through matter. Matter or essence

of matter is ever existing in the soul. Can such a soul become free from the essence of matter by any means ?

SWAMIJI:- Yes, by following meditation the individual soul can attain divinity and then go forward into deeper and deeper meditations where supreme divinity beyond all powers is attained. One will have to conceive that wonderful divinity in meditation and sink into the depth of meditation where the soul will try to expand as infinite divinity untouched by matter or any kind of power. The glory of divinity is to become what is wished by it. The soul will be separated from matter as it is fully evolved as divine infinity. It will become all-pervading wonder of divinity. There is another secret to be disclosed to you now. If the meditation is on infinite wonder of divinity around the meditator, without trying to expand as all-pervading, the glorious divine soul will get free from matter and exist as wonderful divine glory of light shedding knowledge and bliss in eternity thereafter. You have heard about Nisreyasa (salvation) of Kapila. He says that all divine souls will get evolved perfectly and get free from matter and that they will exist in wonderful

divinity in eternity. He does not accept a cosmic principle as Brahman or God. Sum total of all individual souls is called by the name 'Purusha' just as a collection of trees is called forest. Prakrithi or essence of matter is in contact with this Purusha, the sum total of all individual souls, and all developments in this cosmos is taking place from this contact of Prakrithi and Purusha. He says that the individual soul will get evolved perfectly and also get free from matter and then shine as sublime divinity and exist in eternal bliss. The individual will exist in pristine divinity in eternity. This kind of perfection is possible in sublime divinity beyond all powers. If the soul wishes there, it will attain dissolution into that wonder of all-pervading divinity. It is through meditation on sublime divinity untouched by matter that one can attain evolution into sublime divinity and get free from matter and ignorance. Meditation brings up divine developments of two types. One is manifestation of wonderful divine power called Savithri divinity and the other is evolution of the individual self into divinity.

**DISCIPLE:-** Wonderful indeed is the result of meditation. Evolution into divine

spirit is attained through meditation. Meditation means keeping the mind stuff in the shape and state of the object on which mediator fixes his mind. I wonder how this evolution takes place.

SWAMIJI:- You know that the human soul is nothing other than intelligence. It is clear that intelligence becomes in the shape and state of the object on which it dwells. By continuous attempt to put the individual intelligence in one and one fashion only it will become in that fashion just as all worldly things are being shaped. If you put the branch of a tree in one way, it will grow in that way. If you direct the flow of water in a particular way, you will see that the stream or river will flow in that way and if you mould the life of a child in a particular manner you will see that it will grow up in that way. Similarly if you shape the intelligence in a particular manner it will shine in that manner. You are wishing or visualizing the wondrous spirit untouched by matter and you are shaping your own intelligence in that manner. Your intelligence shines as you wished and meditated upon.

DISCIPLE:- Wish can bring up developments in spirit ! It is indeed wonderful !

SWAMIJI:- Wish can bring up wonderful developments in spirit. Not only in spirit, but wish can make changes and developments in matter also. If you wish to have strong body and then try to do some kind of exercises you will see that your body will become healthy. If one wants to become wealthy he too must wish and try his best. If one wishes to annihilate the diseases of himself or others that wish also will be taking effect slowly. You know that there are people believing in faith healing. There are others who are followers of mesmeric methods. Mesmerism is based on wish or will power only. Yogis develop wonders through wish only. Invoking divinities of various orders is also based on the principle of wish. Path of devotion is based on the wonderful effect of wish. Faith is nothing but the manifested glory of wish. Wish is the most high quality, the first vibration developed in Brahman. It is through wish all other developments took place in Brahman. The wonder known as God who has manifested from the most supreme principle known as Brahman is having wonderful glories of wish, knowledge and activity. Icha, Jnana, Kriya are the glories of God according to ancient sages. Icha is wish, Jnana is

knowledge and Kriya is activity. This wish appeared as word in Brahman in the beginning and that word was considered as God. Words were heard from invisible regions and sages thought that those words were of God. You have heard that Vedas are really Narayana himself. Vedas were heard by sages of ancient India. They considered Vedas as God Himself as they were heard from invisible sources.

DISCIPLE:- Men in this world in these days do not consider that there is possibility of hearing such words from invisible sources. They may say that it is due to mental derangement that people speak such nonsense.

SWAMIJI:- Yes, in these days people do not believe what is not perceived by senses. They do not know that senses are also untrustworthy as they give informations gained through certain atomic constitution. Suppose the power of eyes is something like that of a magnifying lense, the whole world will be appearing as something other than the present one. If ears had the capacity of catching sound vibrations from electronic state this world would have appeared in another fashion

Similarly if one could transmit the voice into electronic state by producing wonderful voices through mouth don't you think that the state of this world would have been entirely different. Nose can develop wonderful capacity of knowing smell and thereby reaching the source of that particular smell or catching the culprit from whom that smell comes out just as some dogs do. Tongue can develop the capacity of knowing the source of particular food or knowing medicinal value of the thing that is eaten. Walking over water, flying in the air and similar wonders can develop in the body of man by change of atoms in the body. The experience of man may differ then from the present state of experience. The person who could see may become incapable of seeing by change of age. These changes can take place in the same human body and therefore there is no meaning in considering that sense perception is always trustworthy. Mental changes are much more wonderful than physical changes. If alcoholic influence is there mind will be having various experiences, imaginations and impressions about the surroundings of the same man. By getting some change in the brain, man becomes mad and the insane man will see and view things in his

own way. These changes are the results of changes in matter constituting the body. By spiritual life and practices the soul of man gains certain wonderful developments through which the soul of man can hear voices from invisible sources. You know that Savithri divinity develops in man by spiritual life and meditations. It is this Savithri power that gives revelations of all kinds. It is this power that makes one able to hear divine voices. Those who can develop Savithri power in them in an intense manner can hear divine voices speaking either by Savithri power or by others. Those who are in communion with divine glories called Gods or Goddesses can attempt to ask questions to them in very divine mood. If they are really advancing in spiritual life they will hear answers from invisible sources. This wonder is existing inspite of modern science and modern mentality. You know all these personally. Sri Ramakrishna used to talk to His Mother Divine and various other divine beings and powers and hear their talks throughout his life. He was in trance of Savithri power and other powers. In ancient India people who were immersed in Vedic Karmas with firm faith became capable of hearing wonderful voices from

divine beings and these voices were considered to be from God. It is they who heard Vedas and Upanishads. Those declarations made by divine powers through Vedas were considered to be absolutely true. As time passed on all those declarations of Vedas were considered as very divine and inviolable by men. You will be wondering when I say that all those declarations were not always really bringing results as expected and believed. Those declarations were of divine powers who prompted men to do Vedic Karmas so that powers can manifest and play.

**DISCIPLE:-** Do you say that Thantric Karmas will not bring up such developments?

**SWAMIJI:-** Thantric Karmas also can develop such powers. There is possibility of developing Savithri divinity without Vedic or Thantric Karmas being carried on. Sri Ramakrishna's life is a proof for such developments. You may say that Sri Ramakrishna underwent all kinds of Thantric practices while at Dakshineswar and that it is the cause of this wonderful development in Him. Really He did not follow any Thantra system in life inspite of His undergoing

various Thantric practices as directed by the Yogini Brahmini during the period when He was under her training. After that period He never observed any Thantric methods and He never asked any of us to follow that system. He could hear divine voices and talk to divine beings whenever He wanted. Whatever He heard from divine sources became absolutely true later on. After His life time every word He heard are becoming true. I did not carry on any such Vedic or Thantric Karmas. You might have heard that I used to hear lecture at night while I go to sleep giving ideas and directions about my lecture that was to take place the very next day. I thought then that it is the voice of Sri Gurumaharaj just as the ancient sages thought that they were hearing voices of Narayana whom they worshipped. Now I know that these powers were guiding me in those days. You have not done any Vedic or Thantric Karmas. Something wonderful took place in your life and thereafter you are hearing wonderful divine voices always. The wonder of it is that you had to fight and you are still fighting with these powers. You do not know how all these took place. That is not to be published and therefore I do not want to explain the pros and cons of

all these happenings. You are now in the ocean of knowledge and I may say that you are in the ocean of bliss also although you are fighting with these powers. Really they serve you in and through these fights. Such wonders exist in this cosmos. Science may or may not understand the sense of all these. Let me conclude by saying that all these developments are divine developments and they are not due to mental derangements. You have heard about Sri Aghoramani Devi who had wonderous experiences in trance. She was not a mad woman. These are wonderful divine plays of ununderstandable nature.

**DISCIPLE:-** Swamiji said now that the declarations in Vedas are not always effective. If they are divine why and how they can become ineffective ?

**SWAMIJI:-** You have experiences of such declarations and promises. These powers are always of playful nature. It is said that there is no effect of Karmas of sinful or divine nature in them. So they play by promising in various ways and by duping in similar manners.

DISCIPLE:- I like to know if they are capable of bringing up results as they have declared and promised.

SWAMIJI:- They are certainly capable of doing so. They are carrying on cosmic administration as they please. It is said that these powers are playing and playing always. You know that those who are born as human beings alone try for evolution into divinity as Brahman. Higher beings and glories of Brahman as powers do not aspire for any evolution as they have no miseries of any kind. Somehow they are inclined to help human souls to attain the state of divine existence where they themselves exist and to keep them under their rule. If anybody wants to go beyond them they generally obstruct.

DISCIPLE:- I do not know why these powers and divine beings should try to obstruct the spiritual path of men.

SWAMIJI:- Ununderstandable are the ways of Mahamaya. You may be satisfied with the knowledge that there is sublime divinity existing as most divine principle as the goal of all souls. Evolution into that

wonder of divinity must be the aim of human life. Let all aspire for that attainment. Sublime divinity beyond all powers and manifestations is supreme Brahman. When it becomes Advaita Brahman after development of most supreme divine power it itself is Nirguna Brahman. You know that Nirguna Brahman itself appears as Saguna Brahman.

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## RAJA YOGA

**DISCIPLE:-** Swamiji did not describe about Kundalini power in the course of your description. I would like to hear about the power and the region where it reigns.

**SWAMIJI:-** There is no region reigned by Kundalini power. You know that Parasakthi — the most supreme power exists in Nirguna Brahman. Parasakthi is unmanifested power existing as dormant in spirit. When that power is manifested it is known as Chitsakthi reigning in Saguna Brahman. All other powers are developed from Chitsakthi only. Kundalini power is manifested in spiritual aspirants — especially in Yogis — during the course of their spiritual life and practices. Yogi tries to invoke this power from the coiled up substance in the lower most plexus called Mooladhara in the body through Pranayama. It is said that there is possibility of developing Kundalini Sakthi in any person who lives meditative life also. However this power is developed from Brahman from the body of the aspirant. You

are thinking to ask if it is not from Chitsakthi. Yes, Brahman is existing really as Chitsakthi as the source of all lower powers and this Kundalini Power is also from it. The soul of man will be led to Brahman, the Absolute by this wonderful power if the soul is evolved as divine spirit through meditation. There is no Kundaliniloka existing. Goal of Kundalini Power is Chitsakthi only. You know various types of Pranayama from my descriptions. I am not going to describe them again here. Prana is a wonderful development of Chitsakthi and is existing as all pervading. This Prana is activating all other powers and objects in this cosmos for all developments. Prana is controlled by mind. Mind directs Prana and the activities of cosmic existence go on as directed by cosmic mind. Individual mind directs individual's Prana and activities and developments of individual go on as directed by mind. This mind directs Prana towards the coiled up power in Mooladhara during the practice of Yoga. The Prana goes to that plexus of Mooladhara as wished and willed by the Yogi and again the Prana beats and presses the coiled up substance as wished by the Yogi to awaken the power called Kundalini. In course of time the power Kundalini gets

awakened and enters into the Nadi known as Sushumna which is passing through the middle of the back bone from the lower end to the highest extremity where the plexus Sahasrara and the wonderful centre of Brahma-randhra are situated. This power Kundalini is of mystic type and wonders take place in the life of the Yogi who gets this powers awakened in him. Yogi will gain wonderful experiences during his practices and he may gain occult powers to show wonders.

**DISCIPLE:-** Kundalini is said to be a power that will lead the soul of man to the abode of eternal peace and bliss. Your explanation that the awakening of the power will develop wonders is really wonderful.

**SWAMIJI:-** Kundalini is said to be a power capable of leading the soul to Brahman. There will be wonderful experiences gained by the Yogi when the power awakens in him. Occult powers are also developed in the Yogi along with Kundalini Power. These occult powers are certainly obstructions in the spiritual path if the aim of aspirant is attainment of Brahman. You know that it is through Pranayama that the Yogi awakens Kundalini. There are various types

of Pranayamas described in scriptures. I am not going to describe all of them here. I have already described most of them to you long ago. Now I will try to describe one of the methods again. Pooraka, Kumbhaka and Rechaka are three parts of Pranayama used by all Yogis. Prana works in body in various ways, but the most important activity of Prana in a man is breathing. So the control of Prana is practised through controlling the activities of breathing. Pooraka is inhaling the breath, Kumbhaka is holding in the breath and Rechaka is exhaling the breath. Slowly breathing in, holding the breath within and again slowly breathing out are the beginning of Pranayama. One should inhale through the left nostril slowly for twelve seconds with the conception that he is inhaling wonderful power of Prana through the Nadi known as Ida. Nadi is a channel of vital force and the body is full of such channels of vital force through which Prana works in the body. Sushumna Nadi is the most wonderful one as it is the channel of Kundalini power. Ida and Pingala are running through both the left and right sides of back bone starting from Mooladhara and ending in both right and left nostrils. Nadi Ida is running

through the right side of back bone up to the topmost extremity where it crosses the Nadi Pingala and then comes down to the left nostril and ends there. Similarly Nadi Pingala starts from Mooladhara and runs up through the left side of back bone upto the topmost extremity. It crosses towards the right side and ends in the right nostril. Pooraka is to begin through the left nostril and then send down Prana through Nadi Ida which crosses towards the right side of the back bone and goes to the lowest plexus Mooladhara where the Prana will beat and press the coiled up power Kundalini to get awakened. By breathing in the Yogi must receive and send the breath to plexus Mooladhara through the Nadi Ida by his will and wish. Breathing in will end in twelve seconds' time and then holding in will begin. This Kumbhaka must go on for four times the length of Pooraka and at that time the Yogi must be wishing and willing to awaken the Kundalini repeating the sacred syllable "Hum, Hum". Beating and pressing through willing over the coiled up power by Prana will make it awakened and then that Kundalini must be made to enter the Sushumna Nadi through willing and wishing, opening its lower end which is generally closed. Lower ends of Ida and

Pingala Nadies are connected together and the lower end of Sushumna is ending closed in the coiled up power. By pressure of Prana Kundalini power will get awakened and then enter into Sushumna as directed by will. Pressure will make Kundalini rise up through Sushumna. This power will reach different centres of Swadhishtana. Manipooraka, Anahatha, Visudhi, Ajna and Sahasrara on the way to Brahmastrandhra. These plexus are all centres of powers in the body of a Yogi developed due to his conception and wish as directed by scriptures and teachers.

DISCIPLE:- Do you say Swamiji that ordinary men will not have these plexus developed in them.

SWAMIJI:- Those who are not Yogis will have no such developments. Divine powers have wished that there will be such developments in spiritual aspirants who tread the path of Pranayama and meditations and it is their wish that is being realized. Kundalini will rise up after years of Yogi practices and then the Yogi will have wonderful divine experiences. At last it will reach Sahasrara when the Yogi will enjoy bliss unspeakable. Amrita Dhara will take

place There will be vibrations of divine bliss in the body of the Yogi in infinite manner from the centre of Sahasrara. During the period of Kumbhakam and during the period of Rechakam the Yogi is to visualize all these process of march of Prana and Kundalini and meditate over the march and the experience of most blessed Amrithadhara. Kumbhakam will last for four times the Poorakam and then exhaling (Rechakam) will begin. Slowly breathing out will take place for double the time of Pooraka If you do Pooraka for twelve seconds you will have to do Kumbhaka for fourty eight seconds and you will have Rechaka for twenty four seconds. At the end of Rechaka the Yogi sends out the Prana through the Nadi Pingala through his right nostril. He then begins Pooraka through Pingala and undergoes all attempts as before and sends out the Prana through Ida through his left nostril. Now you may consider that the Yogi has completed one Pranayama. He may again breath in through Ida and continue the process as before. Twelve Pranayamas may be done at a time when one is a beginner He can sit in Yoga practice four times a day. Slowly he can increase the number of Pranayamas to twenty or more. This is a course of mild Pranayama to awaken

Kundalini. Those who want higher types of Pranayamas may increase the length of Pooraka, Kumbaka and Rechaka to twenty four, ninety six and forty eight or thirty six, hundred and forty four and seventy two seconds. Mild Pranayama is called Laghu Pranayama and higher types are called Madhyama and Uthama Pranayamas by Indian Yogis. The plexus Mooladhara is situated in between the anus and the urinating organ in triangular shape. It is considered that there is a four petalled lotus over this space and that there is coiled up substance full of the power Kundalini on it. Ida, Pingala and Sushumna begin from this plexus and it is on this plexus that beating, pressing and awakening the power Kundalini take place. I have described various kinds of Pranayamas to awaken the power of Kundalini and to attain Amritha dhara by leading Kundalini to Sahasrara passing through different plexus. I have told you that wonderful occult and mystic powers also develop in Yogis and they become objects of worship of men.

**DISCIPLE:-** Will the Yogi attain the most high Samadhi also through practice of Yoga ?

SWAMIJI:- Samadhi is the outcome of meditation. Amritha Varsha is most exalted experience of bliss, but it is not Samadhi. Yoga may be divided into two divisions as Kriya Yoga and Samyama Yoga. Yama, Niyama, Asana and Pranayama are four steps of Kriya Yoga and Prathyahara, Dharana, Dhyana and Samadhi are four steps of Samyama Yoga. Amritha Varsha is the result of Kriya Yoga and Samadhi the result of Samyama Yoga. Control of the body, internal and external organs and senses are steps of Yama and Niyama. Gaining control over the posture of seat is Asana and gaining control over vital force through breathing exercise is Pranayama. Samyama Yoga is internal Yoga as it is the practice of inner control. Withdrawing internal organs from senses and their objects, focussing and fixing those organs on the object of meditation and then plunging into meditation till all differentiations of meditator, meditation and the object of meditation are disappeared into the supreme awareness of the object of meditation itself is Samyama Yoga. Depth of meditation is Samadhi. Really the meditator becomes the object of meditation itself. Generally the soul is not aware of itself. Intelligence is the most

supreme glory of the Atman and this intelligence is always in contact with the external world and objects in the world through senses. The soul becomes world-minded always through senses. The soul attains the awareness of the object of meditation which is the innermost state of God or Brahman and at last the meditation becomes the object itself. If one is meditating upon personal aspect of God he will attain full realization of God. If the meditator is meditating upon inner divinity of God or Brahman he will become that divinity itself. This being and becoming is the goal of Anbharyoga or Samyama Yoga. The essence of Samyama Yoga is meditation only. External steps and observances will develop divine powers of wonderful nature and the devotee will become possessor of those powers. Powers of these types are good and inspiring with bliss, but they are not always helpful for most divine attainments.

**DISCIPLE:-** Why do you say so Swamiji? I have heard that power developments are really beginning of realizations. Gayathri power developed from Manthra Japas is leading the soul to God realization. Do you think that such powers will be of

obstructions in the path of supreme realization.

**SWAMIJI:-** All scriptures and teachers say that Japa is a method of realization. It is true that divine powers called Sandhya, Gayathri and Savithri are developed from Japas and Chanting Manthras and divine stanzas. Chanting Veda is a method by which one can attain the state of Brahma-loka. Repeating Gayathri Manthra, Purusha Suktha and other Sukthas are also paths leading to Brahmaloika. Attainments upto Brahmaloika through the help of Sandhya, Gayathri and Savithri powers developed through Japas, chantings and other methods are similar to that of attainments of Brahma-loika through Vedic Karmas. Vedic Karmas develop divine powers to lead the soul of man up to Brahmaloika. All kinds of Yogas and divine meditations also develop these divine powers to lead the soul higher and higher. Meditation alone can lead the soul to the abode of Brahman and also evolve the soul as divine spirit so that it can become Brahman. Meditation is moulding the intelligence of the soul in the shape and state of the object of meditation. Being and becoming the object is possible through meditation

only. Meditation can develop divine powers of very divine nature to shine in the aspirant and to elevate him to the abodes of divinity. These powers will be spent up by enjoying divinity and bliss and then the soul will be coming down to the region of gross objects. Evolved souls will not and cannot become unevolved again. These powers possess the astral man and he will be in wonder and bliss when these powers shine through him. The soul will be in most divine trance and having wonderful experiences of Bhava-samadhi through the influence of these powers when they shine through the aspirant. Real Samadhi will be available through meditation only. There are two kinds of Samadhis of divine types as you know. One is experiencing or witnessing God or impersonal principle in most wonderful and most exalted state of consciousness and the other is being and becoming the object itself. Sarupya Mukthi is becoming in the shape and state of the chosen ideal. Becoming Brahman is the highest Mukthi as you know.

**DISCIPLE:-** Seeing God in Bhava-samadhi is not seeing personal Gods of Vaikunta face to face.

**SWAMIJI:-** Seeing Vaikunta deities face to face is not really the experience of Bhavasamadhi. Those deities are existing in Vaikunta with wonderful glories. The soul of man is in most divine trance when it reaches Vaikunta, but it really attains the presence of those Gods and Goddesses just as you reach the presence of another person.

**DISCIPLE:-** Is this attainment greater than the attainment of realization in real divine Samadhi.

**SWAMIJI:-** Real divine Samadhi is greater than all other types of experiences. The soul of man gains communion and awareness of the object of meditation in Samadhi. The presence of a dear friend or affectionate or respectful relation may be pleasing and joy-giving. Similarly the presence of God is pleasing and joygiving in the state of Vaikunta. Realization in Samadhi is in most exalted divine state of the soul. It will immerse into divinity and awareness of the object of meditation. The object is of knowledge, divinity and bliss. The individual who realizes God in divine Samadhi will gain divine knowledge by attaining realization, while the presence of God will give most divine experience of bliss only. Personal

Gods are existing manifested to bless devotees. Realizations in Samadhi are as invoked by meditator through meditation. Some realize God as embodiment of knowledge and bliss, some others realize God as a Yogi and some others as wonderful divine light as invoked.

**DISCIPLE:-** Do you think Swamiji that meditations on personal Gods or personalities as immersed in Samadhi are of greater use for the attainments of realizations.

**SWAMIJI:-** Yes, meditation on Gods who are immersed in Samadhi are of greater use. The deity who is in meditation or Samadhi should be considered as the highest object of meditation. You know that Lord Shiva is the giver of salvation according to the conception of Hindus. Shiva is really a personal God existing in the region of the followers of that deity in Vaikunta. Shivaloka is a part of the state of God-consciousness or Vaikunta. Shiva is remaining there immersed in Samadhi as the Lord of Yogis. He is thus the emblem of Mukthi. Those who meditate upon such an emblem of Mukthi will find it easy to attain such a state of Samadhi and Mukthi. So you can understand that any deity may be meditated upon as being immersed in deep meditation if one

is not very much interested in divine plays and other enjoyments other than knowledge and bliss of Nirvikalpa state.

**DISCIPLE:-** Do you think that the deity on whom the devotee meditates as in Samadhi will be attained by the meditator as immersed in Samadhi only. Some may meditate upon their objects of meditation as standing showering blessings or dancing in joy. What will be their attainments.

**SWAMIJI:-** You have asked a question which is unanswerable by any. There were any number of people living and meditating since time immemorial. They were all having conceptions of their personal Gods in their own manners. Conception of each aspirant must differ from one another. How, in what way can they attain their objects of meditations in the Kingdom of God is a question ununderstandable by any. I say that those who meditate upon personal Gods will attain the states of their Gods and then be in trance only. They will have Bhava-samadhi experiences of various types according to their impressions and they will know that their God is appearing and blessing them in all those manners. The deity who is the head of that region will be existing

immersed in meditation. At intervals He will get awakened, look and bless devotees and answer questions if devotees have to ask any questions. You know that those regions are full of divinity and bliss. Those souls who reside there cannot be having any kind of works as you have in this plane of earth. Some of them are accustomed to do meditations. They will be plunging into most divine and deeper meditations there under the influence of the divinity reigning over there. They also will get awakened at intervals to see their Gods. In the depth of meditation they will be enjoying wonderful bliss. Under the influence of the divinity reigning in those states those souls will be immersing into meditations without their knowledge or wish even. Yet they will be getting awakened to see all those around them and to enjoy their company often. Some may be singing and dancing if they are accustomed to do so while in this plane of earth. Some others may be chanting Mantrae or glorifying God in their own ways. Still others may be worshipping God in trance. Those souls who attain Vaikunta will be enjoying divinity in the way they are accustomed or they are under the impressions while living in this world. Those who are not accustomed to

meditate while living here shall not gain that practice in the state of God-consciousness after reaching there. Those who are accustomed to meditate in some way shall gain wonderful meditations there in the glory of the divinity reigning over there.

DISCIPLE:- Really men imagine in their own ways and enjoy divine experiences and bliss in the Kingdom of God as they imagined. This is what I understand from all these descriptions.

SWAMIJI:- You can understand that no one knows what God is and how He is spending His time. Men conceive God in their own ways and attain God as they conceive. Real God is the most wonderful principle, all pervading as wonderful knowledge and bliss. That God is understood as all pervading principle or Brahman beyond understanding. This Brahman cannot be easily followed or meditated upon or attained. There is again impersonal God of all pervading nature. It is really difficult to worship that God also. There are power manifestations as personal Gods. They are not visible to any in any state of existence. Those who are followers of that God can only meditate

on God even in the Kingdom of God and enjoy divinity and bliss. There is no possibility of realizing or seeing this God as it is mere power, but one can feel the existence of such a power as it is glorious and wonderful. Gods conceived as existing with forms alone can be realized properly. All pervading God in His most divine grace appears as personalities in the forms conceived by devotees besides face to face experience in Vaikunta. The soul of man must enjoy divine bliss in the presence of God as that experience of bliss is the goal of devotion. Material minded men in this world enjoy material pleasures from material kingdom and material objects, but those who live divine lives will have to attain and enjoy divinity in the plane of divine existence. Imperishable must be the nature of divine existence. Imperishable bliss can be attained if men follow proper directions of Sruthis (Upanishads). If they do not do so they gain divine bliss for some length of time as they deserve as results of divine lives led by them. You see that men enjoy life in this plane of existence also as they think best and as they please through their exertions and attempts.

DISCIPLE:- So, am I to understand that human souls are the masters themselves

to make enjoyments in this world and hereafter also.

SWAMIJI:- You know that human souls are nothing but parts and parcels of cosmic soul or Brahman. They are capable of deciding and attaining all their experiences and enjoyments here and hereafter just as Brahman is capable of deciding all matters concerning this cosmos. You are thinking that there is no meaning in telling that Brahman is capable of doing so as this cosmos is not following any orderly developments or any divine order fit for the name of Brahman. You must know that Brahman in its own glory ordains orderly developments only. It is true that there are disorders seen every where and degradation experienced. It is due to Karmas of human society that is causing all these disorders. Dharma is developed from Karmas. Individual Dharmas are developed from individual's Karmas and Dharma in the world is developed from Karmas of the majorities of the population. These Dharmas maintain peace and prosperity for individual and the whole country. Life and activities of individual are responsible for individual's attainments and experiences while life and activities of the majority

of individuals in the society are responsible for social developments of all kinds and Dharma of the world. It is to guide human beings in their individual and social lives in divine manners that revelations and directions in scriptures are useful. Different Yogas are developed basing on such directions Raja Yoga is the topic on which you wanted descriptions and guidance. You have come to know that Raja Yoga is divided into two divisions as Kriya Yoga and Samyama Yoga. Kriya Yoga is concerning externals through control of senses, body, organs and inner organs such as Prana, mind, intellect and consciousness and Samyama Yoga is concentration and meditation as I told you. Pranayama is the most important part of Kriya-yoga as Prana is the vital force which activates and works through body, all external and internal organs and senses. By controlling Prana all these are controlled. Men consider that by controlling breathing activities alone Pranayama is carried on. By controlling breathing activities one can control Prana in a way as breath penetrates all over the body in all atoms and nerves. Kumbhaka-holding in the breath or holding out the breath-makes all the activities of the body still. One can enter into very high

Samadhi in real state of Kumbhaka if one is capable of holding the mind in a concentrated manner during Kumbhaka. This Pranayama by way of controlling the breath alone will not really control the whole of vital force in a body. Mind can direct Prana in various ways in the body. You know that sending Prana through Ida and Pingala and forcing and awakening the Power Kundalini are all activities of the Prana through the help of mind. Mind is really the controller of vital force. Mind can control the vital force in the body and it can control all Paramanus (atoms) in the body as well. All diseases of the body can be annihilated by will power. It is the will power that is directing the vital force all over the body while doing Pranayama and it is the will power that makes the power Kundalini awakened. You are rightly thinking within you that the will of the Yogi activates Prana and invokes wonderful power known as Kundalini from Brahman. The body full of filth cannot be the source of such a wonder as Kundalini. The plexus known as Mooladhara is situated at the dirtiest part of the body. No one can imagine that such a wonder can develop from that part of the body as wished and willed by a man. It is

from Brahman that this power Kundalini is manifesting. Development of mystic powers and occult powers are the results of awakened state of Kundalini. You know that these mystic powers are hindrance in spiritual march.

DISCIPLE:- What are these plexus in the body ?

SWAMIJI:- They are centres of vital force developed as the result of imaginations and assumption of the Yogi.

DISCIPLE:- Do you say that they do not develop or exist in the bodies of men who are not Yogis ?

SWAMIJI:- No, they do not develop or exist in the bodies of men who are not Yogis. Yogis get them developed as willed by them. They get knowledge from teachers who are realized souls in Yoga system and then go on with practices basing on their knowledge. Faith and will power will cause development of such centres within in course of time. You know that faith and will power are of wonderful glories capable of giving realizations of wonderous nature.

DISCIPLE: I am sure that Ida, Pingala and Sushumna are also developments like this.

SWAMIJI:- Yes they are also similar developments in a man during his spiritual life. These developments will take place in the body of a Raja Yogi wonderfully during his Yogic life. Others who are spiritual men following other Yogas also will get wonderful Kundalini power awakened and raised through Sushumna Nadi although all plexus are not developed. Due to the wish of divine powers who revealed these paths mystic powers get developed in all classes of Yogis. All become Siddhas due to workings of Kundalini.

DISCIPLE:- I wonder who gave all these ideas to the man who began spiritual life long ago.

SWAMIJI:- All these ideas are given as revealed knowledge to the sages and saints of India in olden days by divine powers. Invisible voices were heard by them. They thought that those words were from God or Narayana and they believed those words to be true. With faith those sages practised

and they found that they were having results as promised. Those sages declared these truths before this world. Yoga system and all other systems of philosophy are developed and spread throughout India in course of time through these revealed knowledges.

DISCIPLE:- Why do you say that these truths were revealed to sages of India only? God is common for all. Divine powers are also common to all. All men on earth can gain revelations.

SWAMIJI:- Yes, what you say is true. All can gain revelations. Somehow it so happened that Indians attempted to search for truth and they got revelations in the earliest time. Lord Christ and Mohammed Nabi also got revelations and messages from God during latter years. It is said that they gained training under some Indian sages when they were young. Whatever it may be, you have to accept that India is the abode of spiritual knowledge and spirituality. It is the will of God whom you know as wonderful divine power that is the cause behind all these variations in manifestations. You see that brain in a body is the arena where thoughts and contemplations take

place. All parts of the body are made up of flesh and blood, but brain alone is capable of thinking. Similarly the whole world is capable of becoming the powerhouse of divinity, but divine ordination made India the powerhouse of divinity. Divine voices, invisible beings, gave directions about inner plexus and divine centres and they gave methods of practices also revealed. Heart centre is conceived by followers of all Yogas other than Rajayoga also and Ajna Chakra and Sahasrara are conceived by followers of the path of knowledge. These wonders develop in them as conceived. You can know, that those divine voices can bring up effects of all religious injunctions and ordinations as wished or said by them. There is a secret to be disclosed to you now. All religious and paths - all systems and Yogas - are really developed as revealed or directed by divine powers who are glories of Mother Divine. They may be found as against each other as Dwaitha and Adwaitha are. They are all developed as wished by powers who are playing always. If there was one religion only and if there was a will of these wonderful powers that all men must be living religious lives as ordained by them, there would have been no fights and quarrels in religious

field in this world. Powers want differentiations, fights, quarrels and degradations so that they can play wonderfully. However you have known now that Raja Yoga is based on inner developments of centres and plexuses and also developments of mystic and occult powers. It is to be noted here that all these external and internal controls are necessary in all paths and Yogas in some way or, other. Those who are not Raja Yogis may call these steps by other names such as Sama, Dama and so on. Concentration and meditation and essential inner developments are most essential in divine life. There are various Yogas known in India. Most important Yogas are Bhakthi Yoga and Jnana Yoga (path of devotion and path of knowledge). Karma Yoga is really to purify the inner organs or mind stuff. In olden days Nishkama Karmas (unattached Karmas) were considered as purifying the mind of the doer. Path of knowledge required this step as basic practice to gain fitness for Vedanta initiation. Path of devotion also required this step according to Ramanuja Acharya and Madhwa Acharya. Those who are not followers of any Acharyas may say that Bhakthi does not require any **S**trict discipline and that any one who is

calling upon God with devotion is a Bhaktha. Acharyas are very particular to have preliminaries to make the aspirant fit for receiving initiation and divine attainments.

DISCIPLE:- Swamiji, You have stated in your lectures that there are four Yogas. Karma Yoga and Raja Yoga are also included among most important Yogas.

SWAMIJI:- Yes, I had various notions while I was a man. I know that Karma Yoga is only preliminary to other Yogas as Karmas can purify the mind. When I was talking about Karma Yoga I might have declared that Nishkama Karma Yoga can give salvation to a human soul without the help of any other Yoga. You will see such declarations in Bhagavath Geetha and also in the teachings of Lord Buddha. Now I see that the follower of mere Karmas can attain a state full of Karmas only. That state is this world indeed.

DISCIPLE:- I do not understand what you have mentioned now Swamiji. A follower of Karma can attain Brahmaloaka where there is no Karma of the type we see here at all. This is the view of Purva Meemamsa, I think.

SWAMIJI:- Yes, you are right. Those who have faith in the existence of Brahma-loka and who are following the path of Vedic Karmas for attainment of Brahmaloika attain the state of Brahmaloika after the departure from this world. The state of Brahmaloika is full of Karmas in trance of astral man. Man attains astral state of existence in Brahmaloika after death as he believed and wanted to attain while in life. One who does not care to know about the existence of Brahmaloika cannot attain that state after death. If one is anxious to do good to all others and is ever attentive to carry on Karmas without any desire for the results here and in astral regions, he will have to attain a state full of Karmas after death also. That means that such a soul will be born again as a better Karma Yogi as he does not want astral experience in Brahma-loka. Karmas cannot annihilate tendencies for doing more Karmas. One will have to plunge into very deep meditation on Brahman to annihilate tendencies of Karmas. Realization of the result of Karmas can be attained in this world and in the astral states either in dark regions or in the regions of light. Thus one can destroy accumulated Karmic powers but tendencies of doing more

Karmas can be annihilated only in the region of Brahman where the soul can enter into very deep meditations on Brahman. Meditation on Brahman full of divinity, knowledge and inactivity alone can destroy seeds of Karmas and tendencies. Nishkama or Sakama types of Karmas are producing Karmas and experiences of the same categories in astral states also. If one does not care for astral life he will come down to this world to do Karmas again. You may understand that meditation alone can gain annihilation of all Karmas and tendencies of doing Karmas. Karma Yoga can be the basic practice for purifying the individual self both in the path of Knowledge and the path of devotion. Raja Yoga is the best practical course of exercises and meditations both in the path of knowledge and in the path of devotion.

DISCIPLE:- Path of devotion is a development in recent years. Before Sri Rama's time there was no follower of path of devotion.

SWAMIJI:- It is true that the path of devotion is a development after Vedic period. Brahmaloaka was the goal of human soul conceived during Vedic period. Vedic Kar-

mas were considered as capable of leading the soul of man to Brahmaloaka. Brahma Meemamsa or Upanishadic religion was developed from Vedanta which is the latter part of Vedas. It is this Brahma Meemamsa that is really path of Knowledge. Karma Meemamsa or Vedic Karmas were really destructions in the path of knowledge as those Karmas were having desires and intentions to bring up fruits later on. So Vedanta declared that Karmas without any desire for fruits must be the basic practice for all who want to attain Brahman. Purity of heart is essential in spiritual life. This purity is the result of Nishkama Karmas. Brahma Meemamsa became too abstruse to be followed by ordinary men in the society. Slowly Vishnu, Shiva, Devi and other aspects of Gods developed in Vedas. Cult of Bhakthi was also developed in a way in Vedic life. There were mystic developments of mystic powers through life following Agamas and following observance of Thanthras and Manthras. Wonderful developments of powers of God through Puranas and path of devotion took place later on. You have heard that Adharva Veda is full of mystic syllables to invoke mystic powers. Manthras and Thauthras are development of this mystic

system or Agamas developed from this Veda.

**DISCIPLE:-** I thought so far that Thanthras are really the origin of devotional cult. Now Swamiji's description makes me understand that Thanthras are not really the source of Bhakthi.

**SWAMIJI:-** There are two kinds of conceptions about religious observances. One is that religion invokes divine powers to bestow peace, happiness and prosperity. Dharma, Artha and Kama are based on this conception. Dharma is developed from life, activities and conceptions of individuals. Men are ordained to live observing particular rites to be righteous and religious always. There will be development of Dharma from such a restricted life. Vedic Karmas also develop Dharma. Basing on Dharma Artha must be earned and Kamas should be enjoyed. Wealth (Artha) should be earned by men living righteous life only. Desires are to be fulfilled with Artha earned in righteous manner. The person who lives righteous life as ordained in Vedas can undergo Vedic Karmas to gain Brahmaloaka and the attainment of that state of existence is Mukthi to many. Thus one can attain Mukthi through

observances of Vedic injunctions in life. The other conception of religion is that desires are binding the soul of man with this world and worldly enjoyments and that it is therefore necessary to give up all attachments with everything of this world so that the soul will become free. One should aspire to attain God or Brahman giving up all desires for worldly pleasures of this world and also all other worlds of material pleasures. Divine life based on this conception is really life of Brahma Meemamsa. Thanthras and Manthras are for developing mystic powers for making material life here and hereafter glorious. Vedic Karmas became impractical or fruitless due to the changed conditions in this world. Moreover Lord Buddha, Sri Sankara and others fought against Poorva Meemamsa religion and spread the path of divinity of attaining eternal salvation. Under the influence of wonderful powers Agamas were developed when Vedic Karmas were given up by majority of men in India. Agamas are scriptures full of Manthras and Thanthras capable of developing wonderful results. These Agamas also find their basis in Vedas only. Mystic and wonderful powers are developed by Thanthric rites. Temples are developed basing on Thanthra system of

divine services. It is thought by many that path of devotion is manifesting through temple religion and Thanthric methods but these are really obstructing the growth of real devotion. Devotion to God is not to invoke mystic powers and to depend upon them to satisfy material wants. Devotion to God is to invoke divinity so that the devotee can attain the presence of God where he will enjoy divine bliss. You know that temples and all worships there are now serving the cause for material benefits only. Temple religion ought to be devotion inspiring, but it is not so now. So you can consider Thanthra as a modified system of Vedio Karmas. Bhakthi is really a cult developed to lead the soul of man to God just as knowledge is another cult leading to God or Brahman.

**DISCIPLE:-** Temples are helping men to be in the presence of God as the deity in the temple is a symbol of real God. The atmosphere in the temple is devotion inspiring as it is vibrant with the awareness of God. So, temples can be considered as the powerhouses of spirituality inspiring many with devotion.

SWAMIJI:- It is true that the purpose of temples is to bring up divinity by the worship and activities within the temples and also to inspire many with the spirit of devotion. If temples are maintained as divine centres full of divine activities they will be powerhouses of divinity. But men use those temples as places of wishfulfilling wonders with such prayers and offerings. You know that Sri Ramakrishna used to complain to His Mother Divine that He could not remain in that precincts of Dakshineswar temple due to gatherings of men full of prayers for fulfilling material desires. He used to ask His Mother divine why she is bringing such people to Him. He again used to ask Mother Divine when those pure souls who were to participate in His mission in this world without any material desires about whom revelations were given to Him by Mother Divine Herself were going to come. He was feeling unbearable pain to be in the company of world minded people and was feeling agony in not finding those divine souls who were to be free of materialism. You can now understand that temples should be maintained in most divine manner instilling the atmosphere with divinity through Japa, meditations, worships, prayers, singing glories of God,

discussing Vedanthic and divine knowledge performing Harikathas and such other devotion inspiring performances and holding assemblies of devotees often. Celebrations should be arranged to hold assemblies of devotees where divine message will be spread. Distribution of food to the poor is a most important item next to distribution of knowledge in any religious ceremony. Temples also can have all such arrangements so that all can find the place as a place of refuge in divinity. The most important use of a temple should be considered as divine presence and inspiration. The atmosphere in a temple should be vibrant with divinity and impregnated with spirit divine to elevate minds of devotees to meditative mood if and when any go there. If temples can be maintained in this manner they will be devotion inspiring. Thantric system of worship at present may be developing wonderful and mystic powers. Those who want wish fulfilling result may gain satisfaction from such temples. You may watch and study the conditions in all important temples in your land. If one place of worship is famous and attracting crowds of people that place is considered as wonderfully wishfulfilling centre. You may now ask if the most wonderful

emotions seen expressed in spending money, making various offerings and also assembling and praying for divine grace are not helping development of devotion. I must express that it is not real devotion to divinity that is attracting the soul of man to the presence of such a God. You may know that it is devotion leading to peace, prosperity and happiness in life. Real devotion must lead to attainment of divinity.

**DISCIPLE:-** By Thanthra and Manthra mystic and wonderous powers are developed. By practising Raja Yoga similar power in the name of Kundalini is also developed. By practising devotion and knowledge one gets similar powers developed as you described. These powers are ruling over divine religions in Brahman. This is what I have understood now.

**SWAMIJI:-** Yes, powers rule over divine and devilish religions. If divine powers are invoked through all methods divine attainments are possible. Devilish powers are developed through terrible activities. Killing men and animals, doing harm to others for selfish purposes and immoral activities are causing developments of devilish powers. Divine services, prayers and meditations are causing developments of divine

powers. Devilish powers lead the soul of man to nether regions of utter darkness where the soul will suffer miseries while divine powers lead the soul to divine regions of light beyond this gross universe where divine bliss is attained. Cosmic power is existing as all pervading wonder doing cosmic duties of different kinds in different realms.

**DISCIPLE:-** Is there any arrangement to the effect that nether regions will have devilish powers who will punish sinners according to the intensity of sins and that higher regions will have divine powers to give divine attainments.

**SWAMIJI:-** Wonderful powers exist in all realms as divine glories of Brahman. These powers are truthful in nature. They give experiences fit for those souls who attain those regions. These powers are developed from Brahman by the will of Brahman itself. They are always divine and truthful. If Powers are invoked by men by doing certain activities and chanting mystic syllables they will be devilish if the purpose of invocation is devilish and divine if the purpose is divine.

There are devilish and divine methods of invocation also.

**DISCIPLE:-** Men invoke a divine power called Kali by giving animal sacrifices. May I know Swamiji's view if that power is divine in nature as it is accepting sacrifices of life.

**SWAMIJI:-** I am sorry to say that no divinity can develop from devilish activities.

**DISCIPLE:-** Swamiji was of opinion while in a human body that such sacrifices are necessary.

**SWAMIJI:-** I might have told many things then as I was a man. Men require flesh eating if they are to be bold and active. Energy is necessary to build up the nation. I had spoken of many things fit for India of that time. If I am born in India now I may speak in a different manner. Change of time will bring up various adjustments. These adjustments are necessary to suit the changed conditions of this world. It is difficult to find any arrangement fit for eternal observance in the world of men. Now I am in Brahman and I can know what is what.

There is no good of killing animals and invoking divine grace thereby. Kali, the Mother is wonderful divine principle who appeared from sublime divine state of Brahman before all other manifestations took place. You must know that all these experiences and visions are received by sages and saints in their Bhava Samadhi State in symbolical manner. Some one who went deep into meditation must have experienced a wonderful figure of Kali appearing from the most supreme principle. This Kali was seen as a female and thereafter all other developments were seen from that wonder symbolically by the sage. So the sage declared that Brahman appeared as Maha Kali in the beginning and from that Mother of the universe all other Gods and Goddesses, all individual souls and all material substances are manifested later on. This Kali is not the object worshipped by men with terrible sacrifices as you told. This is Parasakthi beyond understanding. Men invoke terrible aspect of Kali by offering human sacrifice even. Such powers if and when manifested are really devilish in nature. I now say that invoking by prayer, devotion, singing glories, meditation and worship alone shall be divine invocation and that kind of

divine invocation alone will bring up divine manifestation. Your purpose in asking this question is if a manifestation like Kali can lead the soul of man to the abode of God. If the soul is really devoted to God and fit for attainment of God the soul will attain Vaikunta where the presence of Kali in the form and state conceived by men is existing. You know that there is no possibility of drinking blood in that state. Votaries worshipped with flesh and blood and they believed that Goddess Kali is a blood thirsty deity. So they may attain the presence of such a terrible deity as they conceive. Blood drinking will be possible here only. In the Kingdom of God votaries of Kali will be in the presence of a terrible deity whom they may fear.

DISCIPLE:- Do they attain divine bliss there ?

SWAMIJI:- Yes, they do attain divine bliss, but they will have to come down after enjoying that state of experience for a length of time. They will be born as men again and they will have to answer for the sins committed by them in killing innocent animals for their selfish enjoyments. There is

life in all plants and trees also. They have not developed internal organs of mind, intellect and consciousness. They do not fear or suffer like men and animals. So you can understand that destroying them is not so sinful as killing animals. Sin is a development of power from violent and dirty Karmas of men that will produce sufferings later on. These men who kill animals in Yajnas, Yagas and other kinds of sacrifices of Thantric and Vedic nature shall attain divine regions as promised by divine powers and enjoy there as many years as they deserve and then come down to this world of earth after exhausting divine powers where they will enjoy fruits of their sins also. They may have various powers developed from their different Karmas and remain unrealised while in higher regions. Those powers of Karmas will be realized in this plane of earth along with unrealized sins.

**DISCIPLE:-** It is now clear that God in any aspect can lead us to the abode of divinity.

**SWAMIJI:-** God in any aspect can give elevation to human souls to the Kingdom of God if they are fit. But there are

possibilities of other developments undesirable to men in this plane of earth itself. Those who are followers of terrible aspects will gain developments and experiences of those terrible aspects in this world itself. Followers of blood drinking deities may face with blood sheds while living here. Followers of Lord Shiva who is immersed in Samadhi may gain tendency to be immersed in meditation. However if the goal is aimed as attainment of God by men they shall attain the Kingdom of God after leaving this world. But mystic powers are worshipped and glorified for mystic and material purposes only. You know that the path should be divine and pure if the goal is to be real divinity.

**DISCIPLE:-** Brahmacharya (celibacy) is an observance through which men can attain wonderful powers. These powers are always elevating. Is this not a mystic power ?

**SWAMIJI:-** It is really mystic in nature. All kinds of austerities are developing mystic powers. Suppose one man is having very strict vow that he will tell truth only, he may gain development of a power to make all his declarations true and fruit-

ful. This power is not leading one to higher realms of spirit.

DISCIPLE:- Sri Ramakrishna has declared that the strict observance of telling truth alone will elevate the soul of man to the abode of salvation. Can this statement be untrue ?

SWAMIJI:- I used to say that every word of His shall become true. His statement to the effect that observing truth in speech shall lead one to the abode of salvation must become true in the case of one who observes the vow of telling truth for the sake of attainment of divinity and salvation. Seekers after salvation alone shall attain salvation. There is one thing to be clearly stated here in connection with the attainment of salvation. Those who attain knowledge of Brahman alone shall attain eternal salvation as they alone can become Brahman. Those who are possessors of powers shall attain those higher regions where such powers reign and exist there enjoying glories of those powers, but they cannot be in eternal salvation. When accumulated powers are used up those souls will have to come down to the region of men again. Celibacy

is an observance very powerful in life. Wonderous power developments will be there in a man who is very strict in observing celibacy. If one is an aspirant to become knower of Brahman and a celibate in life that one will attain supreme abode of divinity and be in glorious existence of freedom there. If one is leading austier life for gaining divinity he may attain divine power and be enjoying here and in the realm of spirit for long till the power is spent up.

**DISCIPLE:**— Rajayoga is also to invoke divinity by Yogic practices. Do you think that the followers of Raja Yoga will have to come down after the accumulated power is spent up.

**SWAMIJI:**— Not only Raja Yoga, but all other Yogas also are to accumulate divine powers so that the soul of man will enjoy bliss in higher realms. I told you that there are two developments as the results of divine life in this world. One is evolving as divine spirit through divine meditations and the other is gaining wonderful divine powers through austerities and other practices. All Yogas will have to accept meditations as the most supreme kind of spiritual practice.

Raja Yoga considers meditation as the most important practice. Jnana Yoga (path of knowledge) is having Sravana, Manana, Nididhyasana and Samadhi as steps leading to realization. Sravana means hearing descriptions about Brahman or God from scriptures and teachers. Manana means contemplating on the ideas thus heard. Nididhyasana means meditating on those ideas. Steady and still ideation in the awareness in the shape of the object of meditation is really meditation. Samadhi is the result of meditation in the depth of meditation. Samadhi alone will give real realization of the object of meditation. Being and becoming is attained in Samadhi. In the path of devotion also this meditation is the most important practice for attaining God. During meditation one can attain a state where the meditator will become the object of meditation itself. Meditation evolves the meditator as sublime divinity itself through meditation. Meditation develops most divine powers also in the meditator as in other practices.

DISCIPLE:- I want clarification there. Suppose I am meditating upon the form of Lord Shiva, can I become Shiva Himself ?

SWAMIJI:- You can become Lord Shiva by meditating upon His form if you think that He is mere form only. Lord Shiva is much beyond the form and He is wonderful divine awareness of Shivahood or blessedness. Shivahood is really the glory of Brahman that is manifested as wonderful Brahma Vijnana and existing in meditation on Brahman. If you are meditating on such a Shiva you are to become Brahma Vijnana in meditation. Then you will attain oneness with Brahman only. By meditating upon the form of Lord Shiva one can become in the shape of Shiva. By meditating upon the the divinity of Shiva or any other deity who is nothing other than a glory of Brahman the meditator will become Brahman itself. Sayujya Mukthi is in Brahman, the Absolute. Sarupya Mukthi is attaining the state of personal God and remaining in the shape of that God. Samipya Mukthi is feeling the presence of God. Salokya Mukthi is attaining the state of God. All these Mukthis are said to be attainments in the path of devotion. By repeating mystic syllables wonderful power developments will take place. That power will shine in the or as the self consciousness of the aspirant and he will be in wonderful divine trance. The soul of that

man will be elevated to the plane of Gayathri Devi which is called Divyaloka or Thapoloka. Divyaloka means divine region. All the states below that are material in nature. The soul will be enjoying divine presence there as it is in trance. Power of God will be felt there and the soul will be in Bhava and Mahabhava in that state of divine existence. Power of Manthra will manifest as wonderful power of God and it can be felt there in wonderous Bhava or Mahabhava.

DISCIPLE:- Japa Yoga will give realization of this type, I believe.

SWAMIJI:- Japa Yoga is not a Yoga in itself. Japa is a practice undergone by all. If one is the follower of the path of knowledge, he will be repeating Mahavakyas or any other divine stanzas by which his self will exist in a glorious state of divinity. Devotees will make Japas of Manthras impregnated with divine powers and glories of their chosen ideal. I say that these two Yogas or paths alone are independent Yogas in spiritual march. Karma Yoga and Rajayoga are helps for divine attainments. Rajayogi will have to accept devotional meditations or meditations on Brahman as a part

of his Samyama Yoga. Now you have clearly understood that Yogas are two only in real spiritual path. One is Bhakthi Yoga and the other is Jnana Yoga. All other Yogas are helps for supreme attainments. Similarly you have clearly understood that there are two types of developments in divine life. One is development of divine powers and the other is evolution into divinity. You have again understood that meditation alone will evolve the soul of man as Brahman or divine spirit. All practices including meditation will bring up divine developments of divine powers. One who is guided by these divine powers will attain divine regions of God or Brahman to experience divine bliss there. All such souls will return to this plane of earth to accumulate more divinity when already accumulated powers are spent up. Evolution into divine spirit and immersion into supreme divinity are attained through meditation only.

DISCIPLE:- I wonder at Swamiji's statement that one who attained Brahman also will return to this plane of earth.

SWAMIJI:- Attainments of Brahman also are of two kinds. Bhavasamadhi and

Divyasamadhi are two kinds of Samadhis, you have understood where one can attain God. Similarly attainment of Brahman also can be in Bhavasamadhi and divine Samadhi. You will be wondering how Brahman can be attained in Bhava Samadhi. There are sages and saints who followed the path of Nethi, Nethi (not this, not this) in discriminating what is Brahman. They attain a state of Bhavasamadhi wherein they find that real state of Brahman is beyond description and understanding. That Samadhi will give experience of thrill of joy in the glory of Brahman who is beyond all that is known and knowable. This is really Bhavasamadhi. There is another method of Brahma Vidya meditation. The followers of this path accept most wonderful symbols of Brahman as their objects of meditation. Meditation on sun of knowledge within the space of heart or in the infinite expansion of cosmic space is one method of meditation on symbol of Brahman. Similarly meditation on the sun of knowledge around the head of the person or around the whole body of the person is another method of meditation on Brahman. Meditation on infinite expansion of divine light is another method of meditation on Brahman. Meditation on a glittering star in

the middle of eye brows or in the middle of Ajna Chakra in the centre of head is another method of meditation on Brahman. Meditation on a flame of lamp or fire is also a method of meditation on Brahman. This meditation can be done fixing the centre in the divine space full of light in the heart or in the divine space infinitely expanding everywhere or on the plexus of Sahasrara. Meditation on light of lightning as all pervading with plays of lightning rays or as all pervading glare of lightning are meditations on Brahman. Meditation on Brahman as wonderful divinity beyond oneself gives Bhava-samadhi only. Expanding as Brahman and meditating "I am Brahman" will give real Samadhi. This attainment alone will be eternal.

**DISCIPLE:-** I have heard descriptions about Sahasrara as above the skull and as below the skull.

**SWAMIJI:-** There is not much importance in such descriptions. I have told you that these plexus and all divine powers in them are developments from Brahman as the results of Bhavana (conception and assumptions) of aspirants. Some may con-

sider that Sahasrara is above the skull existing as if a thousand petalled lotus is existing blossomed upwards. They consider that wonderful divine flame of light of knowledge is shining over the petals of the lotus and they meditate upon Sahasrara in that way. Some others consider that the lotus of Sahasrara is existing just below Brahma-randhra facing downwards. It is true that these plexus and all lights over them will be appearing as embodiments of divine Prana or divine power as conceived by the aspirant as it is ordained so by divine powers who gave all these revelations.

**DISCIPLE:-** Men may conceive certain centres and meditate on certain objects over those centres. Will they not realize as they conceived ?

**SWAMIJI:-** They may realize as they conceive if they are so divine and earnest in life and attempt. But you may know that those who follow directions of divine voices shall gain wonderful divine guidance and helps from divine beings. It is sure that the wish of those divinities itself can help the aspirant in marching onwards.

**DISCIPLE:-** We have Gods and Goddesses of temples as conceived by men. All these temples are built and installed by men. Many of those Gods are conceived by men only as we do not find any mention of those Gods in Vedas. Am I to understand that those Gods can be realized here and also in the Kingdom of God.

**SWAMIJI:-** You have asked a question so very important to be known. Men worship God here in temples built by men. If divine beings build temples in this world there is no need of another Vaikunta existing.

**DISCIPLE:-** Why Swamiji you are saying so. There are temples installed by divine agencies in this world. Are those beliefs of men to be treated as baseless ?

**SWAMIJI:-** You need not ask questions of that type. Men may have various beliefs and worships. Let them do whatever is possible to march on through religious paths. But I must not be duping you or anyone else in the matter of God conception. God is not sitting in any temple. By installation and worship men try to develop as wonderful

power in every temple. That power is also developed from Brahman as I said about Yoga centres and powers. Temple worship or image worship is introduced in the human society as ordained by great sages or saints who had contacts with divine beings. Those sages got directions and revelations from divine beings regarding temple worship. You may know that all Manthras and Thanthras also are received by sages as revealed by divine beings. The power instilled by them in those Manthras and Thanthras and the power impregnated in the deity by divine will are to help men in their divine attempts. Generally the forms of the deities also are conceived as revealed by divine powers. Shiva, Vishnu and others are super human beings existing as manifested glories of Brahman in the Kingdom of God to bless human souls. These Gods are manifested from Brahman as wished by divine beings. Men are directed to worship them with proper Manthras and Thanthras by sages as they were given directions to do so by divinities.

**DISCIPLE:-** These Gods are super human beings, but there are human divinities being worshipped now. Sri Rama, Sri Krishna and Sri Ramakrishna are being wor-

shipped in temples now. These worships are done as directed by men.

SWAMIJI:- It is not correct if you say that Sri Rama and Sri Krishna are worshipped as decided by men. Really they were not recognised as Gods or incarnations of Gods while they were alive. No one would have dared to fight with Gods or incarnations of Gods. After their life-time divine power<sup>s</sup> influenced human society and made them accept these persons as incarnations of Gods. Really they were incarnations of Gods born to bless and help human beings to live moral and divine lives. There were demons or material minded men living then in good numbers who did not allow human society to be righteous or truthful. They did not want men to be carrying on Vedic Karmas regularly. You know that Vedic Karmas cause developments of a wonderful power known as Dharma. It is this Dharma that is maintaining peace and prosperity in the country and it is this Dharma that is helping human beings to gain salvation. If Dharma does not thrive well the society will degrade and the country will perish. It is true that God in His infinite mercy incarnates as most wonderful personalities to protect and pre-

serve Dharma in this land of India. You will now ask why God incarnates in India only. I have already told you that it is divine will that India should be the powerhouse of divinity. It is therefore unanswerable by any why God is doing so. You see that India is having any number of divine manifestations of incarnations, Mahapurushas, Acharyas and great sages and saints to uphold Dharma and protect human society. You had Lord Christ and Mohammed Nabi outside India in recent years to protect human society from ruin and degradation. Lord Rama and Lord Krishna are most important among incarnations in India. They were recognised by men as God incarnations in course of time as influenced and directed by divine powers. Vyasa, the sage who wrote epics got directions and revelations from divine voices regarding all of them and in the course of time these two divine incarnations were accepted as deities to be worshipped in temples. From the fact that Vamana and others are not installed and worshipped by many you can understand that there is some kind of direction from some source in worshipping Rama and Krishna. I know that divine voices directed some great sage to introduce this human

worship in olden days. Image worship of temples are started only after Upanishadic period. Image worship of Rama and Krishna was started much after introducing temples and worships in them. Lord Shiva and Lord Vishnu were worshipped during the age of epics. Agama age brought up Mother worships in temples. Rama and Krishna are worshipped after that only. You know that Sri Ramakrishna is being worshipped all over this world now. You know that I introduced that worship in those days as I was His disciple. You may be thinking that Guru worship is being followed by the order of Sanyasins and devotees and that this worship is introduced by men only. You have heard that Sri Ramakrishna Himself worshipped His photo when He saw the photo with His disciples. He never used to allow them to photograph His body with His knowledge. Once when He was in deep meditation some of His disciples photographed His body and they showed the photo to Him after a period of time. He became very glad to see the photo and He worshipped it with flowers and perfumes and then prostrated before His own photo. He said that there is Mother Divine in the photo. He declared that that photo will be worshipped by all classes of

people all over this world. Different country men speaking different languages having different dresses will assemble before that photo and worship in future. This was His own declaration in trance. Thereafter I introduced His worship in Mutts and institutions. You know that He is Mother Divine in human form. His worship was thus followed by His own disciples and then by followers also. He is a wonder manifested from Brahman to introduce various adjustments and changes in the field of religion. Worship of Sri Ramakrishna was introduced by Himself or Mother Divine in this world. By the wish of Mother Divine He will be existing as glories of Brahman in the higher regions so that human souls will assemble in His presence to enjoy bliss. Rama, Krishna, Vishnu, Shiva, Devi and others whom men worship here as influenced and directed by divine powers are existing in the state of God consciousness to bless devotees when they reach that state of existence. You know that these deities are existing as manifested glories in the state of Vaikunta. It is indeed wonderful to think how these deities manifest in that state of Vaikunta. The sage who got revelation from divine powers about a deity plunged into very deep medi-

tation while living in this state of human beings and gained wonderful realization in Samadhi. The deity appeared before the sage from cosmic divinity exists in the state of Vaikunta possessed by wonderful divine powers having glories and powers of God to bless followers thereafter. Incarnations also will exist in the Kingdom of God manifesting wonderful divine glories as wished and possessed by divine powers. You have known that Sri Ramakrishna worshipped His photo as He saw Mother Divine in it. The most divine power is the goal of all worships and that power is the giver of all blessings. You are thinking that any human being also can be worshipped by men here. Yes, such worships are possible here, but they will not manifest in divine region as divine powers have not wished so. Sri Sankara installed Sarada divinity as Brahma Vidyamayi in this world. That power is reigning in the Kingdom of Brahman and is worshipped by men after that installation as he was possessed by that power itself. Sri Ramakrishna realized it as most wonderful divine glory of light. You know that wonderful light of lightning is the glory of Brahman in the state of Brahman, the Absolute. All Gods and Goddesses appear in the state of God-

consciousness as wished by divine powers. Men install wonderful divine spirits in the temples and worship with faith and devotion. Some may advance in spiritual practices accepting such deities as their chosen ideals. If they are so very divine full of attainments they may gain Bhavasamadhi here and hereafter and realize such Gods in trance. In Vaikunta also they can realize such Gods in trance only. There will be no region where such Gods will shine as glories as divine powers have not wished for manifestation of those Gods there. Similarly if men consider that any God is residing in a temple and worship as wonderful manifestation of divinity those men will reach the presence of their Ishtadeva in that temple only after death. That is not real Kingdom of God. So God is to be meditated in the depth of divinity which is the state of God-consciousness.

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## ADVENTS OF MAHAPURUSHAS

**DISCIPLE:-** Swamiji told that Sri Rama and Sri Krishna were accepted as incarnations by the society of men in course of time due to the influence of divine powers. Why is it that you do not follow the same rule in the case of Sri Ramakrishna.

**SWAMIJI:-** You know all about Sri Ramakrishna. Why should I add some explanations of mine now. So I said that I arranged His worship following what He Himself did. You know that divine power or Mother Divine brought down the advent of Sri Ramakrishna from the region of most supreme principle. It was that power that was directing Him through out His life. It was again that power that was talking through His mouth. You know that He used to beg pardon from others enquiring if He has told anything improper after some vibrant state of trance. He used to say that

He was helpless as He was influenced by something ununderstandable and that under that influence He spoke and did all that He was doing. That wonder under whose influence He was is called power divine. In these days of material science the manifestation of divine personalities also must be suited to this age. Power divine did everything directly now. Yet, you may know that that power is doing everything and influencing men to declare that Sri Ramakrishna is wonderful divine manifestation and also to worship Him in temples. This time the power divine influenced men all over this world to accept Him as wonderful divinity.

DISCIPLE:- I find your expression in the case of Sri Ramakrishna is something special. Why do you say that Sri Ramakrishna is wonderful divine manifestation. Is He not an incarnation of God ?

SWAMIJI:- Indeed He is an incarnation of God. But he is much beyond an incarnation. He is a wonder appeared from Brahman. He may be considered as a Mahapurusha or a Paramahansa or a wonder appeared from Brahman.

DISCIPLE:- Why Swamiji, you told that He is an Avathara Varishta while you were alive. You meant that He is the greatest of all incarnations.

SWAMIJI:- Yes, He is indeed the greatest among all incarnations if that aspect in Him is considered. He Himself declared that the individual soul that was Rama and later born as Krishna is this Ramakrishna when I doubted about His life as an incarnation of God. So you may understand that He Himself declared that He is an incarnation of God besides the declarations of Bhairavi Brahmini and others. Basing on all that, I said that He is the greatest among all incarnations. Now I see that it is really lowering Him if we call Him an incarnation. Incarnations of God appear from the Kingdom of God where there are differentiations of all kinds. There is Godliness there shining as wondrous glories and powers of God. Sri Ramakrishna declared that He is not born with all those pomps and paraphernalias this time. So you see that Godliness is not incarnated this time. The soul of Rama who became Krishna later on became Ramakrishna. Sri Ramakrishna's Mother Divine showed Him in a vision that He is a manji-

fested child from that most supreme principle known as Brahman. Let us take that it is also true experience. The child who manifested from Brahman was born as a child Gadadhara and the soul of Rama or Krishna was also existing in that entity. You see that various aspects such as Kali, Lord Krishna and others were seen shining in Him by devotees and disciples. It is possible that such a wonderful divine personality was born for the good of this world suited to this age. You have heard that Gadadhara Vishnu appeared before His father and told that He is going to be born as his son. His mother experienced a wonder in the Shiva temple in her village at the same time. She saw a wonderful divine light appearing from the image of the temple, approaching her and entering into her own being. She felt as if she got pregnant and that experience became true in life. He appeared as Shiva and Mother Divine to some, as Lord Krishna to some and the source of all incarnations to some others. He saw that Lord Rama, Lord Krishna, Lord Christ, Sri Krishna Chaithanya, Sita and others entering into Him and disappearing into Him while He was practising meditations. You might have heard that some Mohammedan devotees found

that Sri Ramakrishna was the object of their worship. You have again heard that He was ever existing as wonderful ocean of divine Bhavas and divine Samadhis. He had the most high Nirvikalpa state of Samadhi and Nirvikalpa Bhavasamadhi also for six months while He was alive. Thus you see that that mad man of Dakshineswara temple was considered to be most divine God later on. He was really the conglomeration of all aspects in one being. He was not a personality, but He was a principle. You will not find any other soul like Him.

**DISCIPLE:-** It is true that He was a wonderful person existing in different Bhavas and moods and that He was having changing Bhavas in Him always. It is true that He was a wonder ununderstandable to any. Yet His advent was for making adjustments in religious tenets suited to this age and He was to protect or establish Dharma of this age. I can very well understand that He came to awaken most divine Dharma that is fit for attainment of God or Brahman. Inspite of all these I like to know if He was an incarnation of God. Men are worshipping Him in temples. This knowledge is essential as He is worshipped.

SWAMIJI:- If you think that Godliness or glories of God is essential for an incarnation Sri Ramakrishna was not showing any of them. He was really controlling all such glories if there were any. The soul of Rama was in Him. Krishna was really another life of the same soul with added glories. So Krishna's soul was also in Him. These two are real incarnations of God with all glories who appeared in this world to uphold Dharma and to protect devotees. The same soul was Sri Ramakrishna. You may take Him to be an incarnation of God if you like. He is being worshipped in temples now. You have come to know that temples are to be maintained invoking divinity of the deity installed by performing worships and other rites. You know that the soul of the deity will not come down and be shining or existing in the temple. Worships will develop divine power as shining or shone in the particular individual deity and that power will be shining in the sanctum sanctorum of the temple. Faith and devotion of the followers will maintain that power always vibrant and increasing. If votaries are using such temples as power houses of divinity to inspire with divine aspirations to attain God and to instill with wonderful divine tendency to plunge

into spiritual exercises they will be useful and serving those purposes. If people use them as wishfulfilling centres they may develop in that manner. You know that Sri Ramakrishna was always against mystic and occult power developments and their use. So, the followers of Sri Ramakrishna must use all those temples where Sri Ramakrishna divinity is installed and worshipped as power houses of divine powers leading towards God-realization. Japa, singing glories of God, daily worships and occasional special worships with all kinds of divine services such as Homas, reading and explaining scriptures, Bhajanas and meditations are to be conducted in Sri Ramakrishna temples. Special occasions with discourses on divine knowledge, Bhajans, feeding the poor, performances of divine dramas, Harikathas and other activities liked by Him during His life time are to be arranged in such temples so that His divine aspect and spirit will manifest gloriously in those temples. Wish fulfilling power developments should not be allowed in them. If such developments are allowed you should know that there is degrading attempt of mystic powers acting in those centres. They will undoubtedly degrade in course of time. There is no

doubt that Sri Ramakrishna temples are good if Sri Ramakrishna divinity is developed and manifested. You know that divine pomp and paraphernalia are known as glories of Godhood and Sri Ramakrishna was not having such glories manifested in Him. He was the emblem of sublime divinity, salvation personified. His temples should be upholding His ideals only.

**DISCIPLE:-** In your view temples should be converted as places of spiritual practices for attaining God. People find those centres now as their refuges in material life. Do you say that refuges in material life are not necessary in this way ?

**SWAMIJI:-** I did not say so. Vedic directions were to invoke wonderful powers to develop and help for their material lives. Those powers were doing some kind of benefits, but those activities were not always successful. Similarly temples may be of some use if they are developed as wishfulfilling sources, but they will not be of definite helps always. If they are converted as spiritual powerhouses helping for divine attainments there will be no doubt that unchanging divine attainments will be possible. I

may add in this connection that those who live wonderful divine lives following most glorious ideals having complete self dedication shall gain divine guidance and wonderful divine helps as Sri Ramakrishna lived, gained and showed.

**DISCIPLE:-** These ideals may help to make a set of idlers in the name of religion. People will say that God will help and guide and that His will alone shall take place and thus sit idle.

**SWAMIJI:-** It is wonderful if they do so. Have you not understood the sense of Geetha. Arjuna and party lived dedicated life at the feet of Lord Krishna. Did they live idle life? Lord Himself forced them to do their duties in this world without any negligence. He did not ask them to take refuge at His feet and be in the faith that God will save them. He asked them to fight giving up all foolishness in the name of religion. They fought and won the battle. No doubt that divine guidance as a result of devotion was with them always. So, those who become idlers in the name of religion and those who follow impractical methods in religion are destroyers of religious faith. Men

must live bold, ideal, truthful, moral, unselfish and divine lives if they are religious and devoted. Devotion must bring up divinity, affection and love towards all as all are God's own. There is no doubt that changes must be made in religious conceptions and observances as needed under changed conditions in this world.

**DISCIPLE:-** Men may introduce changes as and when they like. We see that most of the men who are said to be benevolent in their outlook are really found almost always self centred and selfish. People may change religious customs and manners of observances as they please to suit their purposes if such allowance is there.

**SWAMIJI:-** Changes and adjustments are to be made by persons born for such purposes.

**DISCIPLE:-** Who knows who are born for such adjustments. All can claim to be of authority.

**SWAMIJI:-** No one need claim authority. Those who try to claim may not gain real authority. Men may assume leadership

and authority, but divine ordination alone will give divine positions in this world. Without advertisement and without propaganda divine personalities will shine as supreme authorities in religious field. It may take time to develop importance in divine field of activities as divinity shines in the course of time only. In worldly affairs, familiarity breeds contempt. Men may pretend to be leaders in religious lines also to gain following but that attempt will fail if there is no real divinity behind. During the life time of a person he may be able to command reverence from many if a man is trying to win over others. All his glories and influences will disappear slowly after his departure from here. You need not be thinking that anyone and everyone can claim leadership in religion. There are various types of individual souls existing manifested from Brahman. You have known that many categories of souls are existing in higher realms to do cosmic duties. Some of them take birth in this world also to do such duties. They take birth once in a while to spread divine message. There are ordinary souls existing manifested from Brahman to be born in this plane of gross universe. They get into gross bodies and get evolved by

passing through four kinds of bodies as I told you before. The soul of man is an evolved soul but in human life also it has to get evolved wonderfully. One who is well evolved in the world must gain divine evolution by introspective means. After attaining perfection in divine life the soul of man reaches sublime beatitude in the Kingdom of God or Brahman. Such souls also are born once in a while in this world of men to carry on divine duties as ordained by God.

DISCIPLE:- I think that these ordinations are made by divine powers manifested from Brahman as described by Swamiji.

SWAMIJI:- These ordinations are made by God who is in the Kingdom of God.

DISCIPLE:- Swamiji said that there are different divine regions where different deities exist as heads of assemblies of devotions. All of them cannot be ordaining authorities.

SWAMIJI:- You know that Lord Vishnu is said to be the authority of protecting this world. He is existing as the divine head of Kingdom of God to guide and direct.

divine souls who are to carry on cosmic duties. This Narayana or Vishnu is the ordaining principle as regards manifestation of divine personalities. Such divine souls are called sages and saints. They manifest once in hundreds of years to make adjustments in this world. You have now known about two classes of divine souls who manifest here once in a while to make stir and to instill divinity in this world. One class is divine souls who reign in the higher regions and the other class is divine souls who attained divine perfection by leading divine lives in this world and who are afterwards enjoying divine peace and bliss in the Kingdom of God. There are others who are Acharyas or world teachers. They are special manifestations from the Kingdom of God. Sri Sankara, Ramanuja, Madhwa, Sri Vallabha and others are of that class of Acharyas. They manifest from the divinity of God pervading in the Kingdom of God to do divine services. You have known about incarnations of God who manifest from the Kingdom of God with divine glories of God. Acharyas do not possess divine glories like incarnations, but they feel for the protection of all. Yet Acharyas maintain caste distinctions and social orders of this world. Incarnations are

always for protection of Dharma without any distinction of caste or creed. There is another class of divine personalities who are called Mahapurushas. These Mahapurushas are most divine glories of Brahman who are to lead human souls to divine realms of God or Brahman. These Mahapurushas alone are real refuges for those who want salvation. Rama and Krishna are Mahapurushas besides being incarnations of God. Lord Christ, Mohammed Nabi, Lord Buddha, Sri Sankara and a few others also are Mahapurushas besides being world teachers.

DISCIPLE:- You are making confusion with differing ideas and ideals. World teachers must be Acharyas. Incarnations also must be world teachers. I can understand that there are some divine souls who live divine life and inspire others to live like them. They need not be Muktha Purushas. Those who are in the attempt of attaining salvation can be considered as divine beings of that type.

SWAMIJI:- Yes, there are some who are living divine lives to get divine evolution in their own lives. They are indeed doing divine services in this world. Human souls

are doing services in various ways in this world for their material and divine lives. I have mentioned some who are divine messengers who come down from higher realms to lead and guide human souls to higher realms. Incarnations are world teachers in some cases only. Some of them are appearing for special purposes and they disappear after the purposes are served. They cannot be considered as world teachers although teaching capacity exists in them. Acharyas are world teachers in a way, but many of them are teachers for their own sects only. Those who are to lead all to the abode of eternal peace and bliss without the distinction of caste, creed and colour alone are to be treated as world teachers. Lord Christ, Mohammed Nabi, Lord Buddha, Lord Krishna and Lord Rama are world teachers of universal types. They never introduced communal views or sectarian views.

**DISCIPLE:-** They are all teachers of their own religions.

**SWAMIJI:-** They declare universal principles inspite of their being founders or exponents of their own religions. Really

followers cause development of separation and sectarianism.

DISCIPLE:- Sri Sankara and others are also doing that kind of wonderful services.

SWAMIJI:- They too declare universal tenets, but they are upholders of sectarian principles. Can you show any proof to say that Lord Krishna or Lord Rama were upholders of sectarian principles. They were real world teachers. Lord Buddha and others also declared universal brotherhood in spite of their narrowness regarding their own brotherhood. You see Sri Ramakrishna as a Hindu, but His teachings are seen fit for all. He speaks about spiritual practices fit for any religion. He is indeed a Mahapurusha much higher than all others. His only purpose in life is to lead and guide all to the abode of God. You have seen that He is a special manifestation from Brahman. That manifestation is unique in the world. So far divine manifestations were taking place from the Kingdom of God only. Lord Buddha was also manifested from the state of Vishnu but He attained a glorious evolution during His life-time so that he could be in the most

supreme state of divinity beyond all differentiations.

**DISCIPLE:-** Sri Sankara also attained such an evolution.

**SWAMIJI:-** Yes, He also attained wonderful evolution. Almost all others are to exist in the Kingdom of God only. But there were a few sages and saints in India who attained Brahman. You know about sage Suka, sage Mundaka and Mandukya of the Upanishads. There may be a few others also who have attained Brahman. All others are either in Brahmaloaka or in any parts of the Kingdom of God.

**DISCIPLE:-** Why do you say Swamiji that they will be in any part of the Kingdom of God.

**SWAMIJI:-** You know that Adithya Mandala is divine region beyond all kinds of material states of existence. Divyaloka or Thapoloka is really untouched by material tendencies. That is the region where the soul of man can enjoy presence of God without any meeting or realisation. The soul can immerse into meditation and feel the

presence of God in bliss. This is the state of experience there.

DISCIPLE:- I doubt if the followers of religions other than Hinduism are considering this divine region alone as Kingdom of God.

SWAMIJI:- Yes, they consider this region as the Kingdom of God. But there are a few souls who are very much advanced in communion with God and they may soar high and enjoy the presence of their leaders who are existing in divine glories as manifested divine heads in the highest realm of the Kingdom of God.

DISCIPLE:- I am thinking if all the higher astral regions are considered by them as heaven or the Kingdom of God.

SWAMIJI:- Yes, it is also true. All the higher regions are considered as heaven. The name heaven is denoting the meaning that that state of existence is full of heavenly happiness. Many Hindus also consider that heaven is the most glorious goal of human souls. This heaven full of celestial happiness is within Pithruyana - the path of departed

ancestors - and it is the plane of existence from where all souls will have to come down to the plane of earth to accumulate more and more divinity if they are to be in heaven again. Most of the religions consider that there are only three categories of planes. They are this world, the higher regions of light and the lower regions of darkness. They have not tried to bring out distinctions in those regions. Hindus describe all those regions in light and also in darkness with distinctions.

**DISCIPLE:-** From Vaikunta and Brahmaloaka also souls return when they exhaust their divine heritage to gain more in this world.

**SWAMIJI:-** Yes, it is divine ordination that this plane of earth or this gross universe alone is the state of existence where one can do Kar nas, accumulate divinity and gain evolutions. All other regions are states of existences where one will experience divine bliss as the result of accumulated divine powers developed through divine life in this plane of earth. When those powers are exhausted by various experiences in those regions of divine light the soul of man will

come down to this plane of earth again to gain more divinity. You are again thinking about heavenly regions. They are also full of bliss. The souls of men will enter those regions by their own merits or through divine or celestial powers supplied by others.

DISCIPLE:- I do not follow well Swamiji.

SWAMIJI:- You have seen death ceremony' and other various ceremonies connected with death. They are not for elevating the soul to the abode of eternal peace and bliss. Individual's own actions alone are responsible to elevate one to the abode of God or salvation. Others can help one to get free from the state of Pretha (the soul in wandering state in darkness and pain) to the state of Pithrus (departed souls of moral and religious lives unevolved in divinity)

DISCIPLE:- Can one who is in hell also be elevated to the state of Pithrus ?

SWAMIJI:- No, one who is in hell cannot be helped in any way by other's activities. Those who are in hell are having intense activities of punishment or purification.

tions there. They are terrible sinners. They cannot be elevated by others' activities. They will experience results of sin and gain purification in course of time. Then they will be elevated to the state of existence from where they will be born again in this gross world.

**DISCIPLE:-** Will there be no soul who will take direct birth from hells.

**SWAMIJI:-** Yes, they take birth direct from nether regions after attaining the height from where they can enter into wombs. Most terrible sinners go down to utter darkness where they will be existing years together without any awareness of their own selves.

**DISCIPLE:-** I think that state of existence is called utter ruination by Christians and others.

**SWAMIJI:-** Yes, it is so. No soul can be destroyed. All will have to attain the state from where they started their march. It is from imperishable spirit that all souls have appeared and they shall pass through various experiences through various bodies and gain evolutions in course of time. At

last they shall undertake inward march through realms of divinity and attain the original state of wonderful divinity of imperishable spirit. As you say those who are found to be terrible sinners are sent to terrible darkness And as they lose all awareness about themselves that state is described as complete destruction by Christians and others. The soul will have to attain imperishable bliss in Atman or Brahman. All states of material happiness are attained through mere Karmas only. Those who do charities and prescribed types of Karmas attain heaven. Those who live moral life with strict observances of duties with faith in God and service to others shall attain Pithruloka. These souls are guided to those states by Devas after departure from this world. There are dark regions in nether world where the souls of men are taken by terrible beings to punish them and thus purify them. In these days people do not believe that all these arrangements are existing. They may or may not believe, these are the arrangements existing in the cosmos. The intelligence shining in an individual as self consciousness is passing through all these states of experiences. In these days people do not experience very much troubles caused

by the activities of Prethas. Prethas are remaining in the darker regions of Bhuvareloka. They roam about in agony to find relief from pains. They try to enter into others' bodies and enjoy pleasures as they long for it in a greedy manner. Some of them enter into their relations' bodies and trouble them so that they will gain purification through certain rites. These rites can purify their state of existence as Prethas and they can attain the plane of departed souls (Pithru Loka). If relations are doing charities of various kinds, benevolent activities of constructing temples, educational institutions, feeding-houses and if they do such other Karmas producing good effects in the name of a departed soul, that soul can attain heaven also without taking birth in this world. Now it is clear that death ceremony and all other benevolent activities in the name of departed souls are good and essential. Those who attain divine states beyond heaven shall not gain any benefit from all these rites. Similarly those who are in utter darkness of hell also shall not attain any benefit by these actions. Nether regions are also called Pretha Lokas although real Prethas are in higher states. Men are ignorant about the state of existence after death.

So they are ordained to carry on these duties towards their departed parents and relations without considering if the departed soul will gain the results. If they do not do these duties enjoined by scriptures, they are sure to become sinners thereby. Those who are divine in nature may not require these services from posterity, but effects of these Karmas will return to the doers with added intensity to deify their own lives. Those who are sinners cannot gain the effect of these rites, but they will gain the effect when they gain elevation from utter darkness or hell. Life after death is existing. There are various realms existing for the march after death. Human souls are suffering miseries in these lower regions as the results of immoral and misguided lives. Generally men in the world are bound by material desires and powers to make the soul suffer roaming about in the dark regions of Bhavarloka. Prethas are not terrible sinners. Those who are pleasure seeking and world minded and those who have no attempt of getting deified through divine lives are roaming about as Prethas. They gain elevation through good and charitable activities of their children in their names. Feeding is a service by which the departed souls will gain

satisfaction in their hankering for food and also for pleasures. Those who are living divine and religious lives aspiring for God realization or attainment of Brahman are really divine in nature. They attain realms of divinity as I told you so far. They also come down to accumulate more divinity when the stock is exhausted. Knowers of Brahman who follow meditative lives are attaining imperishable bliss in Brahman. Powers reigning in this world are material in nature. Material mindedness alone will be allowed by such powers. To go beyond this material mindedness one requires divine helps from divine sources. Preceptor, Guru, is the divine personality who helps and guides the soul of man in the march after death also as I explained to you. All Gurus are not Mahapurushas as they are mere ordinary spiritual men. You know that Gurus or intermediaries are essential in this march and all followers of all religions are having some such intermediaries. Acharyas appear to enjoy in customs and manners to protect the society from degradation. They also bless and guide human souls to live divine lives. Incarnations are sure to bless men. Sages and saints are also blessing men to gain evolution from this material minded

nature. There is a particular class of divine manifestations known as Mahapurushas who alone are capable of elevating human souls to the abode of eternal salvation. They get manifested from Brahman for the purpose of elevating human souls to Brahman. Rama and Krishna were manifested from the Kingdom of God. They do not elevate any soul to the abode of Brahman. Those who attain Brahman and live as Jeevanmukthas in this world after the most divine life here, even if they are born from the Kingdom of God, can elevate human souls to the abode of eternal salvation. Those who are born direct from Brahman are indeed capable of doing this wondrous service in this world in a unique manner. There is one secret to be disclosed to you in this connection and that is that Sri Ramakrishna alone came down from Brahman direct to do this service in this world. So far, Brahmaloaka was the most supreme goal of all. Hereafter, due to material science, most supreme oneness has to be considered as the most high goal of all. So Sri Ramakrishna's advent took place from Brahman, the Absolute as you know. The soul of Lord Rama and Lord Krishna was also in Him. Thus Sree Ramakrishna is not only Avathara Varishta, but

He is wonderful Mahapurusha - wonderful glory of Brahman also. I did not know all these wonderous glories of Sri Ramakrishna in those days when I was alive. He has come down to make most wonderful adjustments not only for this world, but for the whole cosmos also. I wonder now at His wonderous divinity ! I wonder now at His divine glories in life ! I tell you that He does not know even now what He is and what the purpose of His advent was. He is now immersed in the ocean of Brahmananda Samadhi. Mother of the universe appeared as Sri Ramakrishna enveloped in human attitude, acted wonderful drama in life and made universal adjustments for the sake of this world. I may say that the advent of Sri Ramakrishna was to establish and prove the existence of God, to establish and prove that all religious and paths are leading to the same goal of attaining God, to establish and prove that all different names, forms and aspects are of one and the same God, to establish and prove that the purpose of human life is to attain the same God and to establish and prove that it is the birth right of all to attain God during human life. It is to be mentioned that His advent to this world was to show light to many to attain the snpreme goal of human life.

DISCIPLE:- I thought that the evolution attained in natural course in human life will elevate the soul of man to the abode of God or salvation. Of course I know that evolution in material life will not give salvation to any. One who is undergoing spiritual discipline can gain evolution into divinity and the soul of that man ought to gain salvation.

SWAMIJI:- It is true that any one who gets evolved as divinity itself can gain salvation, but there are various obstructions on the path of evolution. Divine help is unavoidable to gain evolution. Men may be enjoying pleasures of this world by gaining control over all material powers even. The soul of such a man will gain evolution in material life and he will be master in material Kingdom only. There will be helps flowing to such a man from all sides of material world and he will be glorified by all in this world. If one wants to gain inward march he will have to face with tremendous fights. The power reigning in this world is always making one material minded. That power will always drag the soul to external objects through senses and mind. One will have to fight with this terrible

power through sense control and mind control. Somehow if one is gaining mastery over senses and mind there will be the appearance of mystic and occult powers to dupe the man. Wonderful power developments will be found in life and wonders will be shown through life of that man by mystic and occult powers. This wonder mongering, this miracle mongering nature will influence the soul of that man and he will lose the goal in life. If one is striving hard in spiritual life not only material mindedness and material powers, but this world around also will try to obstruct him. All friends and relations will try to obstruct, house and properties will try to obstruct, material body will try to obstruct through unwillingness to sit and meditate and through diseases and disabilities mind and Prana will obstruct and the individual consciousness also will obstruct. If one is capable of gaining control over all these and gaining control over mystic and occult powers, there will be appearance of divine powers to misguide the aspirant telling that manifested Godhood is the highest.

DISCIPLE:- I do not understand what Swamiji said now. Who are these divine

powers ? How do they obstruct the aspirant ?

SWAMIJI:- These divine powers are glories from Savithri Sakthi. The power of God is also nothing but Savithri Sakthi. These powers will sing glories of individual Gods in Vaikunta or the glories of the wonderful state of Vaikunta or Brahmajoka and make the astral man convinced that Brahmajoka or Vaikunta is really the most supreme goal. Each atom in Vaikunta or Brahmajoka is charged with the spirit of Savithri Sakthi and each atom is capable of singing glories as above. Such is the greatness of the Kingdom of Savithri divinity. Even when one goes beyond that state of wonderful Savithri divinity there will be most wonderful glory of Mother Divine to obstruct as you see in the case of Sri Ramakrishna. You know that His Guru, Thothapuri, gave Him directions to meditate upon Brahman and asked Him to plunge into deep meditation on Brahman when he was initiating Sri Ramakrishna into the vow of Sanyasa. Sri Ramakrishna attempted, but found that everything was disappearing into His Mother Divine and that She alone was existing in front of Him declaring that She

is really the most supreme one. His Guru forced Him many times to meditate upon Brahman and at last getting angry took up a piece of stone or glass from the ground pressed it in the middle of His eyebrows and asked Him to concentrate on that point and meditate upon Brahman which is all pervading divinity. He declared boldly that His disciple should destroy his Mother Divine using the sword of discrimination immediately. Otherwise the whole attempt will be ruined. Sri Ramakrishna obeyed and attained that most wonderful divine principle known as Brahman in the state of Nirvikalpa Samadhi. Most supreme Mother Divine also will try to obstruct the human soul in the march towards supreme salvation.

**DISCIPLE:-** I do not understand these mystic methods. Mother Divine appears as Sri Ramakrishna in this world. Again the same Mother Divine guides and leads Him towards wonderful divinity to show ideals before this world. The advent of Sri Ramakrishna was with this purpose of showing the path of salvation. How can I believe that the same Mother Divine will obstruct Him. What is the use of Mother Divine appearing as Mahapurusha to show proper

path and lead men for salvation if she obstructs in the way.

SWAMIJI:- His life was full of symbolical experiences. It was Mother Divine who brought the Sanyasin Thothapuri to that place and it was with the purpose of giving initiation to Sri Ramakrishna that he was brought there. Even then She obstructed His most supreme attainment to show the nature of manifested glories of Brahman. You may take this incident as a symbolical drama so show that one should be so bold to fight with most supreme power also to attain sublime divinity. However, it took place in His life.

DISCIPLE:- I have heard of Vidya-maya divinity that is always forcing the soul of man to immerse into infinite divine bliss of Brahman. Brahmanandakari is another name of divine power that is guiding the soul of man to Brahman. The ocean of Satchidananda - existence, knowledge and bliss - is the goal of that power. Why do you say that Mother Divine is obstructing in that divine March. Mother Divine is full of love, grace and blessings.

SWAMIJI:- Yes, Mother Divine is full of grace and blessings. You have known that Sri Ramakrishna was looked after by that most wonderful power. Yet He was prevented from the attempt of plunging into meditation on most supreme Brahman. She does not want the soul of man to go beyond Her own state of existence. Sri Ramakrishna's life was moulded by Mother Divine for Her own purpose of leading human souls to the abode of God or Brahman. You know that I existed immersed in Brahmananda Samadhi while I was in the most high Brahman. Mother Divine brought me down for Her works. Those who are in Brahman are under the influence of Mother Divine and are under that most wonderful power. Brahmanandakari is the divine power reigning in Brahman. All souls who reach there will be possessed by that divinity and they will be dragged to the depth of Brahmananda Samadhi. Mother Divine is also existing as a glory of Brahman in the same realm blessing and guiding souls.

DISCIPLE:- Do you say that it is not Nirvikalpa state of Samadhi that is reigning there.

SWAMIJI:- It is Nirvikalpa state of Samadhi. Savikalpa Samadhi also is there. If one goes higher and higher in the state of Nirvikalpa Samadhi while living in a body that one will go beyond all powers and consciousness even, in attainment. Those who have such attainments while in body alone can attain supreme divinity in Samadhi in Brahman. Brahmanandakari divinity also does not like one to go beyond the state of experience of bliss of Brahman. Beyond the state of bliss of Brahman there is the existence of supreme divinity untouched by powers. Powers do not allow anyone to go there. Vidyamaya divinity may be considered as self shining divinity beyond all powers existing as manifested glory there. That is the nature of supreme principle known as sublime divinity beyond all powers. That principle is the essence of divinity, knowledge and bliss. Brahman, the Absolute is wonderful principle full of glorious knowledge and bliss shining. That is the ocean of bliss and knowledge and that is the ocean of Samadhis. Vidyamaya divinity is self shining divinity beyond the state of Advaita Brahman. Vidya Maya is in a lower state of existence.

**DISCIPLE:-** Do you say Swamiji that Sri Ramakrishna did not attain that divinity?

**SWAMIJI:-** Although Sri Ramakrishna attained a state beyond that of all others in experiences He too did not attain that divinity. He could be brought back by the wish of the Guru as He was not in that most supreme divinity. No one who is in that state can return to this state of awakeness. You know that He was asked to remain in the threshold by His Mother Divine. Threshold is the state of existence where one can enjoy bliss of Brahman and be in the lower awareness where one can help others to gain divinity through sympathy. In that most supreme height there will be no kindness or sympathy. Those who attain that state will be immersed into divinity and divinity only.

**DISCIPLE:-** Swamiji also is existing in Brahman under the influence of powers.

**SWAMIJI:-** Don't ask such questions. From the talk you heard you can imagine where I am. I am not going to describe anything further about me. You may know that it is very difficult to go beyond the

realms of powers. If one is very firm in the view of attaining that supreme divinity one will have to plunge into very deep meditation on Brahman invoking divinity of Brahman only. In the depth of meditation one wish for the attainment of most sublime divinity beyond all powers of all kinds. That soul will go beyond the realms of all powers and attain supreme divinity. No one wants to attain such a principle as all want to enjoy bliss of Brahman. All these evolutions are attained in human life only. So human life is so very important in the cosmic existence. To gain human life is so very difficult after passing through natural course of evolutions through lives in all kinds of bodies of plants, trees, worms, birds and animals. You know that these living beings like animals are not doing anything good to gain evolutions. It is the nature that is helping the soul to gain evolutions in this way in them. Hindus believe that divine grace alone helps an individual soul to gain life in a human body. It is true that evolution cannot be gained by any means in life through activities by the soul of an animal to gain human life. These wonderful powers who play cosmic dramas bestow human lives to some of the animal souls in wonderful

mood through grace. It is these powers who have wished and made human souls bound by law of Karmas. So human beings can gain evolution through their Karmas. It is again divine powers who have given revealed knowledge to human society about divine realms and divine lives. It is again they who have brought down sages and saints and also incarnations to inspire human beings with spirit of divinity and aspiration attain divinity. Even then men do not easily gain divinity or aspiration to attain divinity being under the influence of materialism. It is said that divine grace of God alone will make one aspiring to lead divine life and to attain divinity. Even if one gains aspiration for salvation all the above obstructions are standing in the way. Under unthinkable difficulties and obstructions one who is to work for salvation is to struggle hard facing with and fighting against terrible materialism. There is no possibility to attain sublime divinity or God by a human soul who has passed through various evolutions in life by passing through various transmigrations through different categories of bodies without gaining divine evolution. Ego consciousness appearing from Brahman is considered as individual soul. This ego

consciousness is the cause for existence of the individual. As long as this ego is existing unbending before any, there is no possibility of gaining any advancement in divine life. It is therefore the practice in all religions to accept a Guru or any other intermediary by all spiritual aspirants to annihilate ego consciousness by submitting before and resigning before a human being. This resignation is essential in spiritual life. This practice may be symbolical in nature, but this will bring up wonderful effects. All symbolical activities are producing wonderful effects. You will see that all your movements in the world are started with some symbolical activities and they are again having symbolical activities often to stir up the workings of the movement. You will see that the Sanyasa initiation is a symbolical activity of offering all inner and external organs and senses and the whole being into fire to sublimate the being. Then the individual takes up wonderful vows also symbolically. The result will be most wonderful development of divinity in life. You know that Sri Sarada Devi, the divine companion of Sri Ramakrishna lived a symbolical life among ladies in India as a person with complete self control. Now after fifty

years after her life time you see that many are following her example. Symbolical activities are of importance in this way in this world. Acceptance of an intermediary is essential to destroy the ego in man. If ego consciousness is destroyed the individual will become Brahman if the intelligence exists in the awareness of that principle. Before attaining Brahman the individual can become divine by bowing down and resigning at the feet of a Guru who is the emblem of divinity and by following his directions such souls will attain different realms of divinity and enjoy divine bliss in those realms. Guru is essential for divine attainments. Ordinary Gurus are not capable of elevating human souls to higher realms inspite of the fact that symbolical resignation will do wonderful services in divine attempts. It is the wish or blessings of wonderful divine manifestations from Brahman that is redeeming the individual soul from the entanglements of Mahamaya who is another most wonderful glory of Brahman. An individual who appears from cosmic spirit or Brahman is enveloped in ignorance of Mahamaya as I told you before. The divine manifestation from Brahman as Mahapurusha is also enveloped in mild

ignorance, but the soul is appeared as a divine soul due to divine will of Brahman to save others. There is no doubt that such a Mahapurusha will get free from the envelopments of ignorance during the life time in this world. His wish to save many will take place as he goes beyond Mahamaya.

**DISCIPLE:-** Sri Rama and Sri Krishna are Mahapurushas but they have not undergone spiritual disciplines of very high order. How can their wish make devotees free from Mahamaya.

**SWAMIJI:-** They may give enlightenment on divine knowledge and attainments, but they do not wish for making any free from Mahamaya. They can elevate any to the Kingdom of God as they are the glories of Brahman existing as heads in that realm. Real Mukthi is getting free from Mahamaya. There are Mahapurushas who appeared from the plane of Savithri Sakthi to elevate human souls to that state of existence. There are very few souls who are Mahapurushas to elevate the soul of men to Brahman, the Absolute. Such Mahapurushas are highly evolved souls.

**DISCIPLE:-** An evolved soul through divine life and attainments although he may not be a Mahapurusha as described by you can elevate his followers or disciples to the abode of God.

**SWAMIJI:-** Yes, one who is evolved and who is a follower of a Mahapurusha can do so. He will not be able to elevate all followers, but he will be able to wish for his disciples to get them elevated to the state of divinity. They will be attaining the state which is the Kingdom of God. Real Mahapurusha will be able to wish for all his devotees and disciples and give them salvation in Brahman. These Mahapurushas are born for that purpose only. They live symbolical divine lives here and attain most wonderful divinity and then wish for all those who follow them and live divine lives. Symbolical practices and attainments they gain are becoming wonderful ideals before their followers. Those who follow them shall gain the effects of their wishes.

**DISCIPLE:-** Mahapurushas are for leading human souls to God or Brahman only. I suppose that they are not to introduce social changes in this world.

SWAMIJI:- It is not right to say that they cannot introduce social reforms. It is true that they are born to lead human souls to God or Brahman. You have understood now that it is very difficult to gain aspiration to attain divinity and that it is very difficult to advance in divine life. Those who get all these facilities are to gain shelter at the feet of a Mahapurusha if aspirants are to gain the goal of life. Gurus are not Mahapurushas always. All men cannot gain contact or blessings of Mahapurushas in lives as Mahapurushas' advents are only once in thousands of years. It is believed that there is a flow of divine current among the disciples in succession of a Mahapurusha and that current will help disciples if men take discipleship of Gurus from that order. There are independent Sanyasins and Yogis who are not followers of any Mahapurushas and they may be great themselves in divine life and that their wishes will be sufficient to lead one to God, is the thought within you. I say that it is not sufficient. Unless the wish of a Mahapurusha is helping a soul it shall not attain the most supreme goal of life.

DISCIPLE:- Men can pray to God and gain divine grace.

SWAMIJI:- I am sorry to tell you that the wish of Mahapurusha alone will lead a soul to God. God is always wishing for all. You must know that God is never cursing any. He is never punishing any for the mistakes or sins committed. He is the source of blessings always. Those who are fit to get God's blessings will gain benefits, but to make them fit Mahapurushas blessings or wishes are essential.

DISCIPLE:- I do not understand what Swamiji says. God can bless and His blessings will act only if a Mahapurusha's blessings or wishes are there. It is indeed wonderful to think that God's blessings cannot elevate one to God without the aid of a Guru or Mahapurusha.

SWAMIJI:- Yes, it is really wonderful to think. Yet, it is so; Guru is essential in spite of the existence of God and His grace. Similarly Mahapurushas are essential in this world to lead human souls to God. It is their wish that is guiding a soul to God.

DISCIPLE:- It is very difficult to meet a Mahapurusha to get his blessings or wish.

SWAMIJI:- I told you that there is a flow of divine current in and through the order of disciples of a Mahapurusha and that current will help devotees. The wishes of such Mahapurushas will ever be vibrant. You have heard that Sri Ramakrishna said that this time He came to this world to give salvation to many and that those who approached Him shall be saved. Those declarations are wonderful wishes of that Mahapurusha. Those who approached Him shall be gaining the benefits of those declarations or wishes.

DISCIPLE:- Why do you say that Sanyasin Parampara or Sanyasin order alone shall have this flow of current. Why Sanyasins alone are to be Gurus.

SWAMIJI:- Yes, Hindu's conception of Mukthi is giving up everything material and attaining divine bliss. Sanyasins are emblems of divine lives of that type. It is they who are to bless and wish for the attainment of salvation. If one is bound in this world and worldly enjoyments how he himself can attain God or Brahman. You can imagine how foolish it will be to think that the wish of such a man can help one.

who aspires for divine attainments. So it is the order of Sanyasins who are to be spiritual Gurus. In other religions there are some who are not leading monastic lives as intermediaries in spiritual march. You must know that they conceive heaven and heavenly happiness as their goal inspite of the conception of Kingdom of God where divine knowledge and glories are shining. Heavenly happiness is intensified material happiness. It may be due to this state of confusion in conception that they are accepting men living material life as their intermediaries. Really those who are monastic members living most divine lives without any touch of materialism alone are fit for becoming spiritual Gurus or intermediaries.

**DISCIPLE:-** We have had sages of India as Gurus. They were not monastic members.

**SWAMIJI:-** Yes, Brahminism was considered as the path leading to God or Brahmaloaka. Brahmins were leading pious lives in ancient days. They too had to be sanyasins at the last stage of life. In course of time it was known that monasticism alone was the proper path to divine regions as

others are strongly bound in the world. There are men who are against monastic disciplines and the vow of Sanyasa. They are always trying to propagate ideas against monasticism. You can understand well that detachment with this world and aspiration to attain divinity alone will lead the soul of man to the abode of God. Buddha, Sankara and other modern leaders in Hinduism and all other religions are holding the view that monastic members are to be Gurus in divine life. I am of opinion that realized souls alone should be Gurus, but as that is impossible to gain, let people accept members of monastic orders originated from the lives of Mahapurushas as Gurus.

DISCIPLE:- What is the tangible proof to show that one is a Mahapurusha and that there is use in following his spiritual order.

SWAMIJI:- The life of one Mahapurusha must be full of spotless divinity. His outlook must be good of all. He must live and work for the spiritual amelioration of all without the distinction of caste, creed or colour. He must be one who lives as he preaches and teaches. The great sage must

be a man of wonderful divinity attained through spiritual life and practices. He must be shining as the ideal in divine life. He must be full of realizations and he must be one ever immersed in Brahman or God. No selfish consideration or political or social consideration should touch his life. Leading to the most supreme divinity must be the only aim of a Mahapurusha. By the advent of such a Mahapurusha wonderful divine power manifestation and divine flow must be felt in this world. That flow must be capable of making deluges of divinity anywhere in this world. The advent of a Mahapurusha must be causing growth of divine developments in this world. One who is causing such developments and divine flows is a Mahapurusha capable of saving many. Such souls appear in this world very seldom only. If we see many misguided men also turning to be divine and if we find wonderful growth of divinity in all religious movements of this world due to one life that life may be accepted as a glorious life of a Mahapurusha. Mahapurushas are to live as Mahapurushas after their lives in this world in wonderful divine glories.

DISCIPLE:- One may be a wonderful divine personality and capable of swimming

in the ocean of divine knowledge and bliss. We may accept the view that his wish may do us good in course of time. We have heard that a number of modern young men got changed into divine mould by associating with Sri Ramakrishna. It may be due to His wish that they got changed as divine in life. We see that many follow divine ideals in His name even now. Yet I do not understand the importance of following the order of that Mahapurusha.

SWAMIJI:- You know that He immersed into the ocean of Samadhi while living at Dakshinaeswara temple. He was ever playing in the ocean of bliss there. Wonderful divine vibrations flowing from His most wonderful divine life brought any number of devotees to His presence while He was alive. Even after His departure from here any number of people were attracted to Him. Even now people are getting attracted by His divinity. Such a divine manifestation took place in and through His life. Believe me when I say that there is a wonderful flow of divine current from Him to the Kingdom of God. You have heard that His mind used to soar high into the realm of spirit crossing all limitations,

time and space and He used to plunge into the depth of Samadhi without the knowledge of His own mind. Such a flow is always in move from Him to the ocean of divinity. Those who are taking shelter at His feet shall be dragged to the abode of divinity just as His mind was dragged while He was engaged in talks on God. That wonderful flow from Him is of the divine power known as Vidyamaya Sakthi. You know that Vidyamaya Sakthi is the divine power that elevates the soul of man from material powers to the abode of divine knowledge. There is the flow of such a divine power from His life to the most supreme divinity as well. That flow will drag the soul of man to divinity if one falls into that flow. If a drop of water falls on land it will dry up and if a drop falls into river it will reach the ocean. Similarly the soul that falls into the most divine current flowing from a Mahapurusha to the ocean of Satchidananda attains that ocean of bliss. That is the use of taking shelter at the feet of a Mahapurusha. Without this dedication at the feet of a Mahapurusha an ordinary man cannot gain spiritual goal. It is said that this resignation at the feet of Mahapurusha is attained by divine grace only. In the unbounded grace

of sublime divinity divine messengers, sages, saints, incarnations, Acharyas and such other manifestations take place to stir with divine spirit and knowledge among men. Again in the unbounded grace of sublime divinity that principle itself appears as Mahapurushas to lead and guide human souls from the mysterious ways of Mahamaya that is existing as manifested glory of Brahman. The one and the same principle is appearing as many and acting a wonderful cosmic drama. The same divinity is again appearing as a Mahapurusha to save souls from miseries. Divine flow from Mahapurusha will be acting, in His order of followers and taking shelter at it is good indeed.

## ADVENT OF SRI RAMAKRISHNA AS A UNIQUE WONDER

DISCIPLE:- I wonder at the declaration that inspite of the fact that the soul is Brahman it cannot attain divinity without the help of all these divine agencies !

SWAMIJI:- It is a fact that devils and dirtinesses are also nothing but Brahman. To become free from the influences of devils in Brahman one has to take shelter at the feet of divinities in Brahman. You know that the man who is nothing but Brahman is immersed in the ocean of ignorance and miseries. To go beyond this miserable state and to be in sublime divinity full of knowledge and bliss is the aim of human life. Sri Ramakrishna's advent was to act a wonderful drama struggling against all currents dragging towards materialism and all miseries and degradations so that others can

gain inspiration and guidance. He was born as a divine child from sublime divinity. He lived unpolluted divine life from birth to death in this world. He lived all religions and attained their supreme goals. Unthinkable spiritual attempts and unheard of realizations were the arena where He was spending His time. Terrible anxiety and agony to realize God shone in His life was a unique manifestation of thirst after God. He was spending His days in ununderstandable trance the like of which this world has never heard of till His time. This world has never heard of the inquisitiveness and zeal to test all different paths and religions to find out if those tenets and declarations of those systems are true and effective. Nowhere men have heard of divine attainments like those attained by Him. The most wonderful divine development in His life was the divine ecstasy or intoxication with divinity in Him. This world never heard of a divine manifestation that was the conglomeration of all aspects of Godhood in one. Such a divine being is the ideal for the future world.

DISCIPLE:- I do not understand how Gurus or Mahapurushas can help and guide

infinite number of followers and lead their souls to the abode of divinity.

SWAMIJI:- You need not think that those divine souls are running after devotees. They exist in divine realms in divine bliss in Samadhi if they are so very evolved into divinity. They have wished for their disciples and devotees while they were in this world. Devotees and disciples who were living devoted to God following the instructions and directions to their Gurus and serving their causes in this world are fit for Guru's grace. It is the most wonderful divine principle known as divine power or Saguna Brahman that is blessing human souls appearing before them in the form of Gurus. Guru's grace will come from that cosmic divinity who will appear as worshipped. This is how cosmic administration is going on. You know that the deity or aspect of God whom men worship and meditate are appearing from that most wonderful principle only to give realizations to men. The individual deity or aspect may be existing in the Kingdom of God to bless devotees who attain that state. They never come down to this plane of earth. You have heard that powers complain to Vishnu and Shiva

when they feel disturbed by the conditions in this plane of earth due to existence of demons. They never say that they will come down to this plane to set right disorders. They promise and wish to manifest as incarnations and then set right disorders. Their wish will cause development of a divine soul from the principle known as Vishnu who is the spirit pervading in the Kingdom of God and that spirit will be born in this world as an incarnation. Individual deity who is Vishnu will remain in the Kingdom of God to bless devotees. Lord Rama's soul became Lord Krishna and that soul again became Sri Ramakrishna for divine purposes. All other incarnations returned to the abode of Vaikunta where some of them disappeared into the divinity of all pervading Vishnu there and some exist as glories in that state. None of them have followings like Rama, Krishna and Ramakrishna. Lord Buddha, Christ and others are existing as heads of the assemblies of their devotees in that state of God consciousness as they have different religions on earth. You know that there are followers of Lord Krishna and Lord Rama even now. To be heads in the assembly of those devotees wonderful Savithri Sakthi reigning in that state manifested as Rama.

when Krishna was born and again the same Sakthi manifested there as Krishna when Sri Ramakrishna was born.

DISCIPLE:- I am confused to think about this manifestation of glories and existence of individual souls of deities as heads of assemblies of devotees. Is there any special glory or power to individual souls of deities and incarnations.

SWAMIJI:- This is a question understandable by men. However I shall describe as you have asked. It is the soul of Rama who was directing divinities in the region of God-consciousness till the time of Krishna. After Krishna's time it is the soul of Krishna who is shining as Lord Krishna who is ordaining the affairs in that state. After the birth of Ramakrishna there is real confusion in that state of existence. You know that Sri Ramakrishna was unwilling to be the head of any organization. He was not allowing others to treat Him as a Guru even though He used to pose as all knowing divinity when He got most exalted moods. I do not describe all those things now as arrangements in higher realms as a result of His life are yet to be made. I told you that

I am the authority of Sree Ramakrishna Mandalam in all higher regions as I became the authority of that movement here. There will be adjustments with powers who are ruling over all those regions in course of time and then the glorious Ramakrishna divinity will shine in all those regions. I have already told you that Ramakrishna divinity will appear in all those realms in course of time. All those matters are not within the reach of human beings and therefore I am not going to discuss further on those points. You may know that the Adhikarika Purusha (one who is the authority) in this world is the authority in all the higher realms to arrange divine orders following wonderful divine lives.

DISCIPLE:- I have heard that Guru was really considered as God by the followers of Advaita Vedanta. They used to meditate upon Guru instead of a chosen ideal. Can one attain a state of existence in the Kingdom of God where Guru will be the head.

SWAMIJI:- Advaita Vedantha does not aspire to attain the Kingdom of God where assemblies of devotees will exist under the deity who is the head of that region.

They aspire to attain Brahman only. If they do not attain Brahman, they attain the state of Brahmaloaka to meditate upon Brahman as I told you before. Then there will be a question why they meditate upon Guru. I told you that self surrender at the feet of one is essential in annihilating individual ego. Focussing the mind on a divine object to concentrate and meditate is essential for all. It is only after gaining experience in concentrating and meditating on such an object one can try to meditate upon Brahman, the Absolute as all pervading principle. Expanding as all pervading divine principle is very difficult for a beginner. It is necessary to fix up a centre in the middle and then try to visualize the principle which is all pervading as infinite light. One may fix up any divine object of light as the centre for fixing up the mind for concentration and meditation. You have known that a star of light or a point of light is good to fix up the mind. Similarly you have heard that a globe of light or a flame of light or fire is also good to be accepted as object of meditation. The form of the chosen ideal also is good in that way to be the object on which the mind can be fixed for meditation. There will be won-

derful grace and blessings flowing from that deity towards the devotee. The form of Guru is accepted by Vedantins who do not like a deity of God to be as chosen ideal. Guru's grace, if heart-felt, is bearing fruit through wonderful divine powers who are appearing from Brahman. There is no region in the Kingdom of God where one can have Guru as the head of the assembly of devotee. You know that there are people who are devotees of deities of Gods about whom there is no mention in revealed knowledge. You will see people who accept temple God as, Balaji, Vital, Jagannath and others in their personal aspect as temple deities as their chosen ideals in life. You can very well know that these temple Gods are man-made only. There will be no region in Vaikunta where such Gods are existing as glories of Brahman. Gods invoked by divinities about whom they have given descriptions and revelations alone can exist in the Kingdom of God as manifested glories. Temple Gods and other deities conceived by men but not revealed by divinities cannot exist in Vaikunta as heads of the section of devotees. Votaries of such Gods if they are fit to attain Vaikunta through their pious nature, divine life and devotional practices shall attain Vai-

kūṇṭa and exist in divine trance. They may realize their chosen ideals as they conceive in Bhava Samadhi only. There will be no manifested glories there in whose presence devotees can enjoy bliss and gain guidance, blessings and helps in such cases, of course divine Samadhi is out of question in such cases as they do not follow methods prescribed by divinities. Now you have come to know that individual souls of deities alone will have wonderful glories and powers of God. Others are manifestations from divine power to exist as emblems of those deities to give realization to their followers. Christ and Mohammed Nabi exist as leaders in the assemblies of devotees in the Kingdom of God. Lord Buddha cannot be in that state of existence as He has attained the most supreme goal. Yet a Buddha appearing from the power reigning in the Kingdom of God will exist there to bless those devotees who are in that state of evolution as Buddhists take shelter at the feet of Lord Buddha.

DISCIPLE:- Sri Ramakrishna is considered as Guru by many of His devotees and followers. Some accept Him as Ishta Deva (chosen ideal) and some others accept Him

as Incarnation of God. But many consider Him to be their Guru. Of course they have their Gurus from the followers of Sri Ramakrishna, but those Gurus are considered as mere representatives of Sri Ramakrishna who is real Guru.

SWAMIJI:- It is not correct to consider one who is not directly transmitting the spiritual current as one's own Guru. If one is keeping a photo of Sri Ramakrishna considering that He is Guru and assuming discipleship selecting a Manthra himself, that method can be considered better than considering Sri Ramakrishna as Guru while another person is giving initiation. You know that one who gives initiation must be capable of transmitting spiritual current into the disciple. Possessor of divine power alone can transmit the current to a disciple in person. If Sri Ramakrishna is to be considered as Guru any one who is a follower of Sri Ramakrishna can represent Him and give initiation as the responsibility will be of Sri Ramakrishna. It may be that the person who is giving initiation is not the possessor of wonderful divine power generated through divine life, discipline and practices that makes one unwilling to consider himself as

real Guru of another, but it is to be known that one who gives initiation in the Ramakrishna order should live strict divine life immersed in Ramakrishna divinity. If one is not possessor of divinity he should not give initiation to any and thereby get degraded ! You must know that giving initiation is a responsible work. Those who give initiation without authority, I mean, without any spiritual attainment are committing sins as they misguide those poor souls who take shelter at their feet. I do not consider that Sri Ramakrishna will become responsible for the life of all who take initiation from one belonging to the order, but those who immerse into Sri Ramakrishna divinity will be guided and saved by His wish. Initiation is to be given by one who is living immersed in the divinity of the founder of the order.

DISCIPLE:- Even if Guru is not a man of very great attainments there is possibility of disciple's attainment of salvation if the disciple is advancing in spiritual practices. This is what I have heard.

SWAMIJI:- It is wonderful ! How can a beggar help another who is helpless.

Those who have something with them alone can help another who has nothing. It is true that all cannot become like Sri Ramakrishna, but it is possible to attain divine attainments to have some divine power to transmit Sri Ramakrishna divinity to the disciple by wish. You remember that I told you that a Guru should be one belonging to the order of a Mahapurusha. He should be living immersed in the divinity of that Mahapurusha and when he becomes the Guru of others he should be living wonderful divine life so that his disciples will be elevated.

DISCIPLE:- Generally we see Gurus living Godly lives as they consider themselves divine. Disciples serve them and worship them and also offer money and other things for their use without any scarcity as they think Gurus are Gods.

SWAMIJI:- It is true that Gurus consider themselves great as they have become Gurus of others. They may like to live as Gods and accept worships and offerings from devotees. You have heard that a Sanyasin should live upon food collected in small quantities from different houses. Food supplied by one man is also not helpful for

spiritual life as it may become slavery and binding to him. Madhukari Bhiksha is the most divine food of Sanyasins. Just as bees collect honey from different flowers a Sanyasin should collect food little by little by begging from different houses and live with such food. This is the injunction for a real Sanyasin. If Sanyasins go on visiting houses and accepting offerings of various things and also money from people those Sanyasins are becoming sinners. Under such circumstances if unfit Sanyasins become Gurus and recipients of worships, honours and offerings pretending to be divine Gurus, the fate of those souls can better be imagined. Sanyasins can live in institutions with whatever they get there. All offerings for the upkeep of those institutions are collective contributions for those institutions. Individuals are not responsible for those collective contributions as long as individuals live with minimum necessities and service to those institutions. These are high ideals.

**DISCIPLE:-** All those donors must gain some good from making donations. Beneficiaries of those institutions must answer for bestowing blessings to those donors.

SWAMIJI:- It is true that beneficiaries are to answer for all that is to be given by the institution. It is therefore arranged that all offerings towards such institutions will be made in the name of the Mahapurusha in whose divinity the institution stands. Infinite divinity will be there in the source of that Mahapurusha besides His own divinity developed in life. All those who support such an institution will be blessed by that divinity whose work the institution is doing.

DISCIPLE:- There are charitable institutions maintaining Sanyasins. What will be the source of divinity bestowed to the supporters of such institutions

SWAMIJI:- If the institution is not standing in the divinity of a Mahapurusha the activities of charity done through the institution alone will bestow blessings to the donors. Suppose an institution is existing to feed and support Sanyasins, the act of charity in serving those divine persons will bring divinity from those Sanyasins and the donors of that charity will be benefited. If they are not divine in nature, consider that feeding human beings also will bring up some kind of divinity. If divine beings are served

there is no doubt that there will be wonderful divinity developed as they do not work and earn by themselves. Such ordinations are there from divine powers. They are engaged in divine attempt only. If they are not engaged in divine attempts you can now understand that there will be sin and degradation developed. It is materialism that is bringing up the idea that Sanyasins are parasites of the Society. Let there be real Sanyasins.

**DISCIPLE:-** Sri Ramakrishna lived God-intoxicated life full of divine exercises upholding most wonderful ideals of renunciation of lust and Gold. Now we, the followers have to live with continuous attempts of collecting funds for doing material good to many. What a wonderful change in the out look! He could not think of possessing money or anything of the world and He could not think of existing without immersing into divine communion. Now we cannot think of a state of life free of possessions as we have established institutions in His name. How much money is flowing in His name who did not want to touch a coin.

SWAMIJI:- Yes, this is the wonder manifested in the glory of Mahamaya. I was a soul immersed in Brahmananda Samadhi in the most supreme state of Brahman. When I came down as a man I had to be ever busy with activities of spreading divine message. Sri Ramakrishna said that He is a divine manifestation from most wonderful divine power who is ever active in nature. You see that He was immersed in the ocean of divinity in wonderful Samadhis only while living here. He who was a manifestation from the abode of all glories and poms lived without any possessions or wealth with the help received from the temple of Dakshineswar or from few devotees while he was alive. After His passing away endless wealth is flowing in His name. His preachings were to have renunciation of money, wealth, name and fame, but the followers who are Sanyasins are to live collecting money and possessing wealth as heads of famous institutions. These are wonderous workings of Mahamaya in this cosmos. Whatever it may be, know it for certain that all that is good if done as helps for the suffering men of this world are going to give thousandfold good in the other world to the doer himself in return. If you do the attempt of meditation here you will gain

Samadhi in the higher regions in wonderful divine bliss. Those who do not want any possession may become possessors of everything in this world and in the divine realms after their passing away. Those who do not want name, fame or wealth are sure to gain all those glories after their departure. Similarly those who have made name, fame and wealth while living here shall lose all that after their departure from here. You are thinking of asking what will be their state after attaining the other world. I say that those who do not want anything material shall gain everything divine in the other world, but those who want possessions of material glories here shall not gain anything in the other world. They shall have to come down to this world again soon after death to gain material possessions as they desire to be possessors of name, fame and all pomps. You have mentioned about the followers of Sri Ramakrishna who are always collecting funds for carrying on services in His name. It is true that I have introduced such a system of religious services as it was essential to maintain religion even in these days of materialism. I have inspired young men of India with political aspirations to drive out

slavery and foreign rule from India. If I am asked now if home rule or foreign rule is needed I will say that divine rule alone is needed in the state of Brahman. In those days I was immersed in worldly problems of your world and I introduced various changes in the order of existence in the world. It is no doubt necessary in the world of men, but along with all such arrangements most divine life of meditation is essential if one is to attain divinity. The thought about money and possessions for the sake of oneself or for the sake of institutions will bring up material mindedness and degradation. If one wants to elevate oneself to divinity one must immerse into divinity only. Sri Ramakrishna immersed into divinity while He was in this world of yours. The result is that he is in eternal bliss in eternal divinity untouched by material powers. I lived preaching and teaching and also exhorting people to carry on divine services. Of course I used to live most divine life, unselfish and unaffected by anything of the world inspite of my propagating all these messages. So I am in a state of life still propagating divine message and fighting with divine agencies as they do not want all these changes and revelations of secrets. Yet, on account of my divine exis-

tence in divine life and attainments I am capable of attaining most wonderful divinity in Brahman. You know that the existence in my state of Brahman is immersed in Brahmananda Samadhi only without any other thought or awareness. I do not want to discuss further on all these secrets as men in this world cannot understand such truths even if revealed. However, know for certain that divine awareness and divine communion alone will make one divine. All good activities are good to make one purified in life. One will have to elevate oneself to the abode of divine awareness full of knowledge and bliss and then attain inactiveness or stillness in that state of awareness. That is blessedness, that is immortal bliss.

DISCIPLE:- You are of opinion that Sri Ramakrishna-awareness and Sri Ramakrishna-divinity alone are leading to the goal of eternal bliss.

SWAMIJI:- I am of opinion that the life shown and lived by Him is wonderfully divine and that that divinity is leading to eternal salvation. If you do not bring up personality consideration the divinity or

divine ideal shown by His life is really most sublime divinity and that divinity alone should be considered as divine emblem of salvation. It is true that there will be a change in the order of divine existence and divine attainments hereafter as the time has made such changes in the state of existence in cosmic awareness. You have come to know that Sri Ramakrishna's life was brought own by Divine Mother from the most supreme principle and that the same power was doing everything for that life.

DISCIPLE:- How can I understand that the life of Sri Ramakrishna was manifested from the most supreme principle as invoked or wished by Mother Divine.

SWAMIJI:- You have heard that He had a wonderful experience in Bhavasamadhi ~~dhi~~ showing what He was and how and why He had come down to this plane of earth. That experience also was given by Mother Divine. Mother Divine means a wonderful manifestation from Brahman existing as the Mother of the universe. You know that there is no mother or father to this universe as it is manifested from Brahman only. There is a wonderful power which is the source of all

material powers. The most divine spirit is existing as all pervading principle as I have explained to you. That spirit is infinite and wonderful and that itself in part is associating with the infinite source of matter known as Moola Prakrithi. Still that divine principle is existing beyond all material connection and existence and that beyondness alone is to be considered as sublime divinity. The spirit associated with Moolaprakrithy assumes wonderful aspect and that aspect is known as Brahman, the Absolute. Sublime divinity may be considered as divinity of Brahman, but the state of that divinity associated with the source of all material powers is Brahman, the Absolute. That Brahman is treated both as free of vibrations (Nirguna Brahman) and also full of vibrations (Saguna Brahman). This Brahman as a whole is considered as existence full of Mahamaya. Brahman itself appears as Mahamaya. Mysterious are the ways of Mahamaya. Men know that a terrible and wonderful existence is Mahamaya. Brahman, the Absolute that is wonderful divinity is appearing as mysterious Mahamaya terrible in nature in its own will and glory. Those who are believers in God and devoted to God call upon this wonderful

aspect of Brahman as 'Mother, Mother' and in the grace of that Mahamaya an aspect of divinity appears from itself as Mother Divine. This Mother Divine is full of motherly attitude always loving and serving. This world was in need of wonderful appearance of a Mahapurusha at this age. You know all about the necessity of such an appearance in this world. I do not want to repeat those necessities now. Brahman in the aspect of Mother of this world felt the need and wished or invoked an appearance of a divine soul from Brahman. It appeared. The same Mother Divine brought down the soul of Lord Krishna also to this world to be in the body of that Mahapurusha. There is wonderful significance in all these developments. The Lord of Vaikunta is Vishnu and the glory of Vishnu manifested in this world as a wonderful personality something like eight or ten thousand years ago was Rama. He was ruling over Vaikunta for years together. That Rama's soul appeared as Sri Krishna about five thousand years ago. Till Sri Ramakrishna's time the soul of Lord Krishna was ruling over Vaikunta as glory of Vishnu. That soul also had to come to this plane of earth to play the drama of the life of Sri Ramakrishna. All these directions are given

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by Brahman in the aspect of Mother Divine. Glories appear from Brahman in the aspect of Mother Divine and then wish for all these developments.

DISCIPLE:- All powerful Goddess—Akhilandeswari—is existing as all controlling divinity. I do not know why another Mother Divine is necessary to ordain all these.

SWAMIJI:- Akhilandeswari is really Mahamaya. As that power is mysterious in nature Mother Divine manifests with motherly attitude to do what is needed. This Mother Divine is really a glory of Brahman existing to bless and guide devotees and to ordain developments for the good of all. Akhilandeswari is also existing to ordain cosmic administration. All these are mere aspects of glories appearing from Brahman and really all are nothing but Brahman itself.

DISCIPLE:- I cannot believe that there is such an existence for cosmic administration even if I accept the existence of Mother Divine as a power to bless devotees.

SWAMIJI:- It is true that one cannot accept the existence of Akhilandeswari as ordaining principle in the cosmos as there is no orderly developments seen always in the cosmos. Yet, I say that there is such an existence. The wonder which is the source of everything and which is the goal of everything is known as Akhilandeswari. Mother Divine is not a personality as you know. That aspect of divinity full of love and affection manifests from Brahman and ordains whatever is needed for the good of the devotees. You have known that a child was manifested from wonderful divinity in Brahman and that child was Gadadhara Chatterji. This realization or revelation was received by the same person in the state of Bhavasamadhi. In another Bhava manifested in another Bhavasamadhi the same person declared that He is the soul of Lord Rama and Krishna. These wonderful Bhavas and declarations are ununderstandable for men. However know from me that these declarations are true. The soul of Rama and Krishna also existed in the entity of Sri Ramakrishna to evolve as wonderful divinity in the state of Nirvikalpa Samadhi. I know that all manifested souls will have to attain this Nirvikalpa Samadhi to attain the supreme goal.

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Oneness is the goal of all. That oneness is supreme Godhood. You may understand or not understand--I say that all these glories of Brahman attained oneness in Him for future development of Godhood. You have known that all other aspects entered into and became one in Him. Such a divinity will develop and will exist as glory of Brahman evolved as sublime divinity and all followers of all religions will exist in His presence experiencing their Gods in Him. This adjustment is necessary in this age for the good of all. Mother Divine acted wonderful drama through the life of Sri Ramakrishna and this wonderful attainment is going to take place in higher realms. This is the significance of Sri Ramakrishna's advent in this world. This view cannot be understood or accepted by men of this world, but it is going to take place. There are various other developments also going to take place in those regions. Men in this world should accept the ideals shown by him as the paths leading to the highest realms of spirit. They may not and need not necessarily accept the person, but they have to accept the principle or ideas and ideals lived and shown by Him as their path for salvation. This world

is changing in its nature. This change is unavoidable. All changes will end in the attainment of oneness. Such a march towards oneness is going on.

**DISCIPLE:-** Do you mean to say that there will be an end of all these manifestations after attaining oneness. Differentiation is the sign of existence of this universe. If there is no differentiation there will be no existence of this universe. I do not clearly understand what you explain Swamiji.

**SWAMIJI:-** I do not mean to say that there will be acceptance of oneness as underlying principle in everything. That oneness will be shining in divine regions also. So far differentiations were reigning there as men lived and followed here. Sri Ramakrishna declared that there is one God only and that God alone is attained through different religions and paths after testing and realizing. That God is most divine principle and that is divine light as experienced and declared by Him. All Gods and Goddesses are manifestations of that principle only. Those who follow different methods and conceptions will attain their Gods or Goddesses in one and the same divinity only.

in that realm. It was a symbolical manifestation of oneness in the entity of Sri Ramakrishna when He appeared as Lord Shiva and Mother Divine. There was another occasion when it was seen that all manifestations of incarnations came out of Him and entered and disappeared into Him. He appeared as Lord Krishna and Kali, the Mother. All these symbolical experiences show that such realizations are possible in one and the same divinity. You need not think that Sri Ramakrishna was knowingly showing all these wonders. He Himself was wondering at all these wonderful phenomena in His life. In the glory of Mother Divine all these were taking place. That principle—Mother Divine—wanted wonderful adjustments suited to this age. The wonderful glory of Brahman appeared as Sri Ramakrishna and lived wonders in this world for the good of all classes of religious people. He himself declared that His was the aspect of Mother Divine as He was full of love and sympathy for all. There will be wonderful divine developments in Brahman as activated by that life.

**DISCIPLE:-** He was a strict and caste ridden Brahmin in life. Throughout His life

He followed that strictness. It is indeed wonderful to hear that He has become the divine goal of all. It may also be due to glory of Mahamaya.

SWAMIJI:- I did not say that He is the goal of all. He is the person who invoked a wonderful divinity as the goal of all. His life was so very wonderful that I could not understand the full significance of His life in those days. Strict Brahminism was followed by Him. You know that I am not a Brahmin. He entrusted all His divinity and the responsibility of the whole work and also all His disciples with me who is a non-Brahman. Similarly you know that Rakhal was not a Brahmin. Sri Ramakrishna used to treat him as His own son. Sri Ramakrishna gave Sanyas to a Christian devotee and He gave initiation to many Christians and Muslims also. In spite of His being a strict Brahmin He did all these. So you must know that He was not an upholder of Brahminism. He maintained such a strictness in life as He was in wonderful trance to attract all strict followers of social rules. On account of that strictness all orthodox people also consider that He is their own. He became a divine person beyond caste pre-

judice and became one with all devotees of all classes while He was alive. Symbolically He gave up the caste prejudice by cleaning the latrine of a low class man and by sitting as one among beggars on the way to Banares. Again He threw away the holy thread which is a mark of Brahminism when He assumed divinity in meditation. After His departure from this world He became wonderful divinity beyond all distinctions and His soul is in Brahman that is the source of all. There is wonderful Ramakrishna divinity developed and existing from His most wonderful life. That wonder will shine in the Kingdom of God and in all the above realms of spirit in future.

DISCIPLE:- I like to hear what is Ramakrishna divinity.

SWAMIJI:- Ramakrishna divinity is wonderful divine light and is beyond all sectarian principles. It is most divine essence of all religious conceptions and tenets. It is most divine result of all practices and realizations. It is again the result of most wonderful divine aspiration and agony to realize God. It is the most divine attainment of

very deep meditation beyond all other methods and practices. It is the conglomeration of all Bhavas and Yogas and it is indeed the manifestation of all embracing wonderful divine Yoga. All Yogas are combined in Him. He was manifested divinity from realizations of all religions and religious practices. He was the most wonderful ocean of knowledge, bliss and Samadhi. He was the most wonderful abode of Bhavasamadhis and divine Samadhi experiences. He was the only person with divine ecstasy and intoxication of divinity of so high order so far in this world. This world never heard of a person who was so full of realizations of all kinds like him. This world never heard of a person full of spiritual practices of most wonderful types like Him. The essence of all these as manifested divinity for this age is Sri Ramakrishna divinity. It was activated and invoked by the wonder called Jagadamba (Mother of the universe). You can never find such a divine personality manifested anywhere else at any time before this. A wonderful divinity of this type will manifest from Mother Divine and exist in higher realms also to bless all.

DISCIPLE:- People may not believe these statements.

SWAMIJI:- I do not desire to make people accept these statements. I had a wish to publish certain books while I was alive. You know that I was not allowed to publish them at that time as I was taken away from this world by these powers who are glories of Mother Divine. I carried out that wish wonderfully as I told you long ago. I know that people will not accept the opinion that it is Swami Vivekananda who dictated these books even. You were unwilling to write and publish these books as these books deal with ununderstandable topics. Not only that you were unwilling to publish these books but I know that you did not like to be a publisher of any other books also and you did not like to earn money through such publications. So you are distributing copies throughout this world free of price meeting postage even from your pocket. However you did not feel want of money so far as I told you that you will go on without any trouble. You also did not believe that these dictations were made by one whom you consider as Swami Vivekananda. I had to use my divine influence to make you instrument in bringing out these books. I too did not want so many volumes to be published. I

was satisfied with two volumes of first instalment that you brought out. These wonderful powers played again and they have brought out some more volumes as they wanted influencing me to dictate. I wonder at the method of these powers in conducting their duties in the cosmos. Men cannot understand that these powers are existing and are ruling over this cosmic existence. Men cannot understand that it is they who are spiritual authorities. Men think that they can gain intellectual conclusions about all problems of divine realms also. Who can know that I was being guided by these powers while I was living in this world. Sri Ramakrishna's life was moulded and guided by divine powers or divine voices. The story of His life gives all those informations. How many in this world have thought about the truth of the statement that Mother Divine was talking and guiding Him. They simply read and enjoy for the time being or at the most appreciate the writer and publisher. There are wonderful cosmic secrets hither to unknown to this world revealed through these publications. I too did not know all these secrets before this. I know infinite is knowledge shining in divine powers. I request them not to influence me any more

to write more about all these. Some readers might use these books for their spiritual evolution and gaining knowledge. Let divine powers be pleased to be satisfied with all these.

DISCIPLE:- I have gained immense knowledge about Sri Ramakrishna and the purpose of His advent from all these powers. I have gained most wonderful knowledge about Swami Vivekananda and his glorious existence from these powers although I am still in darkness about the truth of your declaration that you are the same divine soul. Well, there is no possibility of proving that yourself is Swami Vivekananda. However I am in divine bliss ever since the beginning of this period when you declared that I am in eternal trance. I am having infinite knowledge shining in me.

SWAMIJI:- You must know that I did not mean terrible type of trance that you were having all these years as your state of trance. There are possessions of departed souls when one may be in trance. There are possessions of divine or devilish spirits when one may be in trance. There are possessions of different powers when one may be

in trance. There are moods of mind called trance in some cases. All these shall not be eternal. I know that you will be having eternal trance hereafter from divine powers only. I see so far that this information is true. Even while you are asleep you are in trance. These powers did wonders during these periods. I am sure that they will not disturb you like this hereafter. I know that you will be in wonderful trance of divine knowledge from Vidyamaya aspect only. These lower powers of Savithri Mandala may not disturb you hereafter. It is they who wanted these publications. I can go on dictating in this manner for any number of years, but I am closing this dictation now as there is no use of revealing any more of ununderstandable secrets. Sri Ramakrishna's advent was wonderful. He lived wonderful life full of spiritual wonders. This world never heard of such wonderful spiritual aspirations and attainments. I see most wonderful divine developments through His life. He became the abode of all Gods and Goddesses and also all divine aspects of powers and He became the arena of different Bhavas of divine realms. All powers reigning in all higher realms existed manifested in Him. Men in this world never heard of a

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man who was possessed by so very vibrant powers and who was in so vibrant and divine trance always. Mother of the universe did all that for the good of this world. Those who follow the adjustments made by Mother Divine through His life alone shall attain higher realms hereafter. Universal Godhood and universal brotherhood are shining in His ideal. Universal principles for a universal religion are shining in His life. Religious tolerance and religious adherence are also shining in His life. All embracing Yoga of very divine order accepting all good tenets and practices of all was shining in Him. Although all best practices were undergone by Him most divine meditation was the most important practice accepted by Him. In spite of all kinds of practices undergone in religious field, pure and divine methods alone were accepted and upheld by Him. Realization alone was the goal of all faiths and without the proof as realizations He never accepted any belief in religion. He never rejected any tenet or belief without testing and finding out if it is effective. Wonder mongering or miracle mongering methods were denounced and He upheld divine attainments only. Divine intoxication and ecstasy were shining

wonderfully in His life. There is a notion that religion is to bestow happiness and peace in the other world as the result of sacrifices and austerities here. Men are not very much inclined to sacrifice what is enjoyable now expecting something in future life. His life was a play of divine bliss here while living in a gross body. That attainment shows an ideal attractive to all. All modern developments in spiritual affairs are seen originated from His life just as you see through symbolical activities of cleaning quarters of low class men and serving the poor and the needy. Such a wonderful life was moulded by the Mother of the universe to show ideals before this world. Those who follow Him or His ideal alone shall attain salvation hereafter as divine powers have evolved in that manner. This truth may not be accepted by men in this world. So I do not want to describe much about all these points. However you may know that the ideal of Sri Ramakrishna or Ramakrishna divinity alone will give salvation hereafter. I do not say that people must follow Sri Ramakrishna in His individual aspect. Those who like may follow Him, but the divinity developed through His life will shine well in all those higher regions as the goal of

human souls and to be followed by all. That divinity as understood by men must be followed hereafter.

DISCIPLE:- Men do not know that His life was of so much importance. Moreover His methods are ununderstandable and impractical to be followed by all. He had no miracle or wonders as glories shining in Him. It is very difficult for men to accept Him as the ideal for this age. Ramakrishna movement in this world has done wonderful attempts to spread His message and ideals. Yet I think that there are very few only who have accepted Him as their ideal. Those who have accepted do not understand Him well and do not live divine life as lived or taught by Him. If it is true that the life lived by Him alone is the path leading to the goal of life, there is difficulty in attaining the real goal.

SWAMIJI:- Yes, it is true that there is difficulty in attaining the goal. Not only spiritual goal, there is difficulty in attaining material prosperity and happiness also if men do not follow His ideal. He lived strict Brahmacharin's life inspite of becoming a

householder. He lived wonderful divine life as ideal for all. In these days of material science His life was wonderful proof for the attainment of divinity. He made renaissance between material science and spiritual science through His life and experiences without His knowledge. He declared that the whole world and all different objects in it are made up of a substance shining like silvery light. That light is the source of everything in this world just as sugar syrup is the source of different kinds of sweets. This silvery light is moving in wave form throughout this cosmos. Wonderful light divine is a glare of silvery light in the state of power divine or Brahman, the Absolute. Ancient sages declared that the state of light of lightning alone is Brahman. Mother Divine is called lightning divinity (Vidyummayi). These are all His experiences also in Bhava-samadhi. This is really the proof of spiritual science reaching the same culmination of material science. Electronic state is Vidyummandala or the state of light of lightning. Energy is the source of everything. This energy is Sakthi. All these are proved from His declarations and experiences. Brahmacharya is the source of wonderful power divine. This Brahmacharya is now needed

to control the growth of population. Thousands and thousands of Brahmacharin's and Brahmacharinis are needed in this land now to drive out ignorance, degradation and poverty. Householders also must live lives of self control accepting His ideal. He declared that after getting two or three children husband and wife should live the life of Brahmacharya and spiritual practices. If people can follow His directions the country will advance much in social, political and spiritual lines. If they can see God in men, as He taught they will realize God without delay in spiritual life. If they can see God in men and serve men who are suffering and needy they can gain God's grace without delay. If they can see Mother Divine in all ladies the country will become the abode of Mother Divine. Divine Power will manifest and shine if divine services are done to men seeing divinity in them in a country. Peace and prosperity will be attained by accepting His ideals in this way. You see that He was living in the precincts of a new temple. That temple was installed in a most wonderful manner. He declared that Rani Rasamani was a glory of Mother Divine of the state of Vaikunta appeared in this world for

divine purposes. She had wonderful directions from Divine Mother to erect a temple somewhere near Ganges for Mother Divine to manifest and dwell in. She erected that temple at Dakshineswar where Sri Ramakrishna was present from the inception and lived spiritual life full of practices and attainments. That temple came into existence in a manner fit for future age as it was constructed by that low class woman. He did wonders in the precincts of that temple while He was alive to show how temples are to be maintained. If people understand and follow His method temples will become real powerhouses of divinity inspiring all to dive deep into the ocean of divinity. You have understood that it is good to make the atmosphere of the temple precincts vibrant with living divinity. Institutional atmosphere is much better than commercial atmosphere in a temple. While He was living there besides making the temple atmosphere vibrant with meditative activities or divine vibrations of Samadhis, He made many devotees sit there and plunge into very divine meditations. He used to hold Bhajans, Keethans, divine dances and assembly of devotees there when He used to talk on religion. He used to inspire many to dive

deep into divinity and divine meditations. He used to ask the authorities of the temple to feed men with hills of rice and to give them presents of various kinds. You can now understand how a temple should be maintained as per His ideals. The atmosphere of the temple should be charged with divine vibrations caused by divine activities of all kinds, divine assemblies, divine prayers and meditations and also feeding devotees. If you have such temples everywhere instead of commercial centres you will see wonders developing in the country. His life was the source of inspiration to many in all walk of life. His life was a divine wonder to lead many to God.

**DISCIPLE:-** It is true that it was so. But I wonder that the world has not benefited much thereby.

**SWAMIJI:-** This is the wonder shining in the divine play of Brahman. There are revealed knowledges of all kinds. There are adverts of Acharyas, Mahapurushas, incarnations, sages and saints to inspire men with divine spirit. There are wonderful developments of divinity in those who live divine

lives. Yet you see that men do not care for divine attainments and they live most material lives. Similarly when this world is in need of adjustments divine personalities appear and show the way. Some may follow and in course of time some adjustments also may develop, but the majority will not mind to understand the divine aspect of such advents. Rama came and did wonders, Krishna came and did wonders, Buddha came and did wonders, Christ and Mohammed Nabi also came and did wonders, but this world did not improve much. Similarly Sri Ramakrishna also came and did wonders. Know one thing that this Sri Ramakrishna divinity is most divine development in this world and that this is the divinity that will lead all to God.

DISCIPLE:- Path of devotion is to lead the soul of man to God who is manifested as different individual deities. Sri Ramakrishna was asking all to follow that path only. Your statement that the attainment of oneness was the main purpose of His life requires clarification.

SWAMIJI:- Path of devotion is really leading to the state of God where He appears

as a manifested personality. Sri Ramakrishna conceived God as one divine principle in the most high state of existence. That oneness is really appearing as different Ishtadevas in a lower manifested state. Ishtadeva is the divinity invoked by the devoted person through devotion, concentration and meditation from the most supreme principle known as God. He describes that God is Brahman, the Absolute and then He declares that it is appearing as chinmayi Sakthi (Power of knowledge) in a manifested state. The same Sakthi becomes all powerful and it is appearing as the chosen ideal as invoked and meditated by devotees. By worshipping and meditating upon the chosen ideal as a manifested deity from that most divine principle the devotee can be reaching the abode of divinity from which the manifestation took place if his aim is that attainment. That is the wonderful divine principle, the source of everything. That is oneness beyond all other states of existence. One who is knowing these states of developed existence from oneness is really marching towards that most serene principle through devotion. His devotion has to reach the supreme divinity which is impersonal princi-

ple. He knows that he is approaching God through a personality and form as it is more convenient for conception. Infinite grace of God appears as the form and personality as conceived and blesses the devotee in meditation and also in trance. He enjoys the presence of God in Bhavasamadhi. Unspeakable grace of God has given manifestations of different deities in the Kingdom of God to give realizations and presence of God to devotees. The presence of God is inspiring with divinity and devotion and it is instilling with divine Bhava and Knowledge. It is impossible to explain how the devotee gets elevated to the state of thrill of divine bliss and most exalted divinity. He gains real knowledge when he approaches this God. He knows that the divinity shining as his personal God is nothing other than the impersonal principle beyond everything else. All narrowness and bigotry disappears from that devotee. In the glory of his God he gains awareness of that principle in the presence of his God. His awareness of God is getting elevated and expanded as all pervading existence of divinity. He understands that divinity is divine light through experience. His awareness or intelligence goes to that height of all pervading divine light. He

358      Advent of Sri Ramakrishna  
as a unique wonder

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immerses into that divinity which is most supreme in meditation and realization and he realizes that he is that principle itself. All these take place without any difficulty on the part of the devotee in the grace of his God. All these experiences depend upon his conviction and conception of God that He is one and the most supreme principle and that He is appearing as his Ishtadeva due to his prayer, worship, faith and devotion. If one is believing in a narrow way that his God is a personality existing in the Kingdom of God in eternity that devotee will attain such a God only. Sri Ramakrishna has clearly stated that God is only one and that God is appearing as one perceives and meditates. In the middle of infinite divine light a devotee has to conceive his God as existing shining as an image of condensed light of lightning while meditating. During meditation he may find that the form of the chosen ideal is disappearing into that infinite divine light and the devotee is getting elevated to that wonderful light divine through divine grace. Thus he is attaining the most divine principle known as Brahman through devotion. He is having wonderful experience of bliss and love in

God and he is feeling God as tangible divinity. He gains shelter at His feet and he gains divine grace and guidance from his personal God. Ununderstandable divine bliss is the result of this kind of path of devotion. You will see that Sri Ramakrishna alone describes about such a path of devotion. He alone leads human souls to that most supreme oneness through path of devotion. The most supreme principle also plays wonders by giving most wonderful divine intoxication and divine ecstasy to the follower of this path. This secret is disclosed by me now. Those who can grasp the real sense can gain enlightenment and real salvation by following my declaration.

